

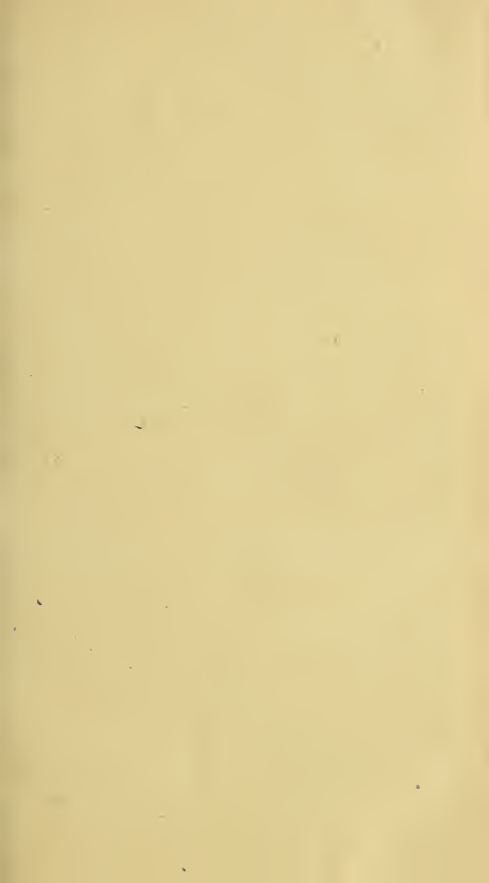


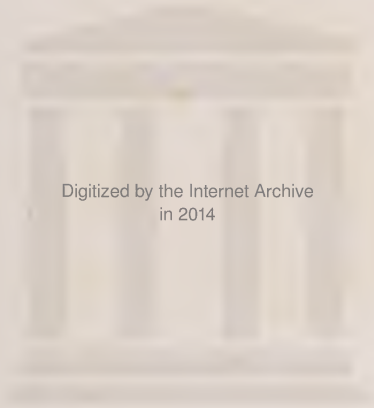
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The godly pastor





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THE GODLY PASTOR.

L I F E

OF THE

REV. JEREMIAH HALLOCK,

OF CANTON, CONN.

TO WHICH IS ADDED

A SKETCH OF THE LIFE OF

THE REV. MOSES HALLOCK,

OF PLAINFIELD, MASS.

LABORERS IN THE GREAT REVIVAL OF THE WORK OF
GOD AT THE BEGINNING OF THE PRESENT
CENTURY.

He gave some . . . pastors and teachers. EPH. 4: 11.

Feed the church of God, which he hath purchased with his own blood.
ACTS 20: 28.

BY REV. CYRUS YALE,

OF NEW HARTFORD, CONN.

A NEW EDITION OF THE MEMOIR, REVISED BY THE AUTHOR, AND ENLARGED,
UNDER HIS SANCTION, BY THE SKETCH FROM ANOTHER HAND.

PUBLISHED BY THE
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CONTENTS.

Introduction	7
------------------------	---

CHAPTER I.

EARLY LIFE—CONVERSION.

Birth—Ancestry—Occupation in early life—In the army—Seriousness in childhood—Narrow escapes from death—Deep sense of sin and ruin—Conversion—Efforts for his fellow-youth—Usefulness in religious meetings—Enjoyment of a revival	11
---	----

CHAPTER II.

PREPARATION AND LICENSE TO PREACH THE GOSPEL.

Thinks of preaching the gospel—Commences study—Severe trial at Northampton—Return to the farm—Pleasant reflections—Resumes his books—Makes a profession of religion—Activity and usefulness in the church—Resolutions—Goes to Connecticut—Enjoys a religious revival—Useful labors—Visit from his brother—Earnest desire to preach—Studies with Rev. Mr. Mills and the late Rev. Dr. West—His opinion of Edwards on Religious Affections, and of Taylor on Original Sin—Applies for license to preach—Disappointments—Labor in the circle of his relations—Receives license to preach	23
---	----

CHAPTER III.

LABORS TILL HIS INSTALLATION AS PASTOR.

His sermons—His manner in preaching—Entire devotion to his new and delightful work—His pleasant grove—Unexpected trials—Supplies the pulpit in West Simsbury, afterwards Canton—General practice at funerals and social meetings—Some seals to his ministry—Receives a call to West Simsbury—Preaches in several places—Invitation to settle at Ware and at Goshen—Returns to West Simsbury—Severe trials—Day of fasting and prayer—Desire to be an evangelist—A second invitation from West Simsbury—Address from the youth—Ordination	42
---	----

CHAPTER IV.

FIRST TWELVE YEARS OF HIS MINISTRY.

Motto after ordination—Entire devotion to his work—Marriage—Resolution in view of increasing cares—Private fast—Dedication of his dwelling-house to God—General view of his family—Liberality—Feelings in a near view of death—Fast—Forgiveness of enemies—New year resolutions—Parting with a Christian friend—Receives the degree of A. M.—Thoughts on a letter of reproof—Useful journey—A time of thick moral darkness—Anecdote—Illustrations of human dependence—a youth rowing up Niagara—floating ice—lost sheep—unskilful boatmen—Death of a sister—Refuge in trouble—Harvest thoughts—Supply of forage—Planting an orchard—Course to reclaim a Christian brother—Reproof of an infidel—Admonition of thoughtless youth—Anecdotes as to a new house of worship 72

CHAPTER V.

REVIVALS AT THE BEGINNING OF THE PRESENT CENTURY.

Revival among his people in 1798 and 1799—Letters describing the work—its commencement—rapidity and power—false hopes renounced—critical moment—awful impressiveness of the scene—means of increasing the work—sovereignty of God—plain truths of Scripture—conversion of infidels—His texts—Address to those joining the church—Specimen of an extempore sermon . . . 106

CHAPTER VI.

FIRST MISSION TO VERMONT—LABORS IN REVIVALS.

His motto on leaving home—Trials on the way—Favorable reception—Visits an old friend—Universalists—Letter to his wife—General view of his labors—Letter to a Christian friend—Desire for the conversion of his children—Tours of preaching—New year reflections 149

CHAPTER VII.

REVIVALS IN 1805 AND 1806—CORRESPONDENCE.

Anecdote, test of genuine conversion—Letter to his brother—General visit through his society with lay-brethren—Two letters to a Christian friend—Birthday reflections 169

CHAPTER VIII.

SECOND MISSION TO VERMONT—CORRESPONDENCE.

Second mission to Vermont—Sickness among his people—Letter to his brother—To a son—Death of a sister—His elder son graduates—Special prayer and fasting—Trial in his son's choice of a profession—Letters—Tour of preaching—Letters to friends—Joy in the divine government 193

CHAPTER IX.

REVIVALS IN 1812 AND 1813—DEATH OF HIS ONLY DAUGHTER—CORRESPONDENCE.

Revivals among his people in 1812 and 1813—Letters to his elder son—His younger son called to New London—Sickness and death of his only daughter—His younger son's sickness—His prayer—Mrs. Hallock's sickness—His own sickness—Kindness of his people 214

CHAPTER X.

LABORS IN THE MINISTRY—CORRESPONDENCE—REVIVAL OF 1816.

Tour of preaching—Letter to a nephew—Anecdote—Letters to a son—Revival in 1816—Illness at Southampton—Letter to a son 236

CHAPTER XI.

CORRESPONDENCE—LABORS IN ADVANCING YEARS—REVIVAL OF 1821.

A pleasant trait of character—Letter to one who had long been a member of his family—Letter to his children and to a nephew—Ordination of missionaries—Birthday reflections—Anecdote, council of physicians—Labors in the revival of 1821—His venerable associates in the ministry—Letter to friends at Plainfield—Death of his beloved physician—Letter to a nephew—Missionary field 253

CHAPTER XII.

CONVERSION OF HIS SON—CLOSING LABORS—TRAITS OF CHARACTER.

Conversion of his elder son—Happy meeting of father and son—His appearance at ministers' meeting—His worth in ecclesiastical councils—Traits of character 273

CHAPTER XIII.

SICKNESS OF HIS WIFE—LAST PUBLIC SERVICES—DEATH.

Severe illness of Mrs. Hallock—Letter to a nephew—His increasing infirmities—His last labors—Renewal of his will—Death—Funeral—Address left with his will—Death of Mrs. Hallock . . . 291

SKETCH OF THE LIFE OF REV. MOSES HALLOCK.

Early history—In Yale college—Blessing on his labors in the ministry—Students he instructed—Requests a colleague—pleasing incidents—Love of the Bible—Confidence in God—Training of his family—Family worship—Death 311

HIS CHARACTER AS DRAWN FROM HIS CORRESPONDENCE.

Interesting revivals—Counsel to a teacher—Death of a daughter—Ancestry—Letters to his sons in college—Rev. James Richards, Ceylon—Spiritual counsels to his absent sons—A son entering on a foreign mission—Prosperous state of the churches—Days of fasting—Feelings in view of death—Temperance and the Sabbath—Solemn appeals—Charge to a colleague—Death of his wife—His epitaph 333

INTRODUCTION.

IN the great revival of the work of God which began about the close of the last century, the Rev. Jeremiah Hallock was associated in prayer, counsel, and labors, with some of the worthiest of men. His congregation was contiguous to that of the Rev. Dr. Edward D. Griffin, who has said, "In 1799, I could stand at my door in New Hartford, Litchfield county, and number fifty or sixty congregations laid down in one field of divine wonders." Another fellow-laborer in that glorious work of grace, was the youthful pastor of the church in Washington, Conn., the late Rev. Dr. Ebenezer Porter, who succeeded Dr. Griffin as Professor of Sacred Rhetoric in the Theological Seminary at Andover. Another distinguished laborer in that good work, was the Rev. Dr. Nathan Strong of Hartford, who with others reported these mighty works of God in all directions, through the Connecticut Evangelical Magazine. And then there were his well-beloved brethren, the Rev. Samuel J. Mills, whose son, of the same name, had so much agency in the establishment of foreign missions from this country, and the Rev. Messrs. Alexander Gillett, Ammi R. Robbins, and Peter Starr, with whom Mr. Hallock often met for religious improvement, mutual

counsel, and social prayer. Some of these men of prayer would at times resort to the retired grove, and there, after the great Model in Gethsemane, would lie on their faces upon the ground, with strong supplication and tears for the descent of the Holy Spirit upon their people.

The oldest class of ministers now alive in the same field, love to look back to that memorable revival, and recall the great purity and extent of the work; the great power of God, as on the day of Pentecost, in connection with human feebleness; the humility and harmony of the favored pastors, in their abundant and successful labors; the lasting benefits to Zion, in the large increase of her numbers and graces, in the happy exchange of her cold formality and half-way covenant for vital godliness and the only true covenant with God and his people, and in the few apostasies among the many hopeful converts and new members of the churches. And then that glorious revival soon yielded the appropriate fruits of Christian missions, domestic and foreign, with the long and bright train of other benevolent institutions which characterize and bless this age.

The Rev. Jeremiah Hallock, as appears in his Memoir, was an honored pioneer in this great work. Twice, at the call of his brethren in the ministry, did he leave his beloved people, and go forth as a missionary to the then "new state" of Vermont. As a young preacher was leaving the house of Dr. Strong to go on a mission to the state of New York, that great and good man said to him, "Go and stay a day

with brother Hallock; he can give you more of the instruction and assistance you will need on your mission, than any other man."

A venerable father, who labored side by side with Mr. Hallock during the latter half of his ministry, and who is now deprived of his natural sight, as if to give greater clearness and brightness to his spiritual vision, lately said of him in his calm, well-weighed words, "He was a most spiritually-minded man. I don't know as Paul or John was more spiritual than he. They were *inspired*—he was not." This aged servant of Christ, with others, has expressed an earnest desire for a new edition of this Memoir. It is thought to present a fair and instructive specimen of the spirit and course of that brotherhood of departed and worthy pastors, with whom Mr. Hallock acted in "the times of refreshing from the presence of the Lord."

Soon after his death in 1826, by request of the monthly-meeting of ministers with which he had long been connected, the compiler prepared a Memoir of the venerated and beloved man. Two editions were issued; he has now revised it, with a view to a more general circulation. Whatever has seemed to be of only local interest, or unnecessary to illustrate the grace of God in him as a Christian and a pastor, in his various relations, is omitted, while some new matter has been introduced.

The compiler is happy now to add to this volume, from another hand, a brief, yet invaluable Memoir of Mr. Hallock's only brother, a man of like spirit, to

whom he often alludes so affectionately, and with whom he held sweet communion through life. The two narratives may well stand side by side, as they shed on each other a mild and pure light, and both beautifully and strongly illustrate the power of divine grace.

The design of the volume is not to praise those who were the last to seek honor from men, and whose record is on high; but to honor the grace of God, which, in connection with means, forms every character of great moral worth, and to present for imitation examples of piety, fidelity, and success in the Christian ministry. It has been the steady aim to let these men of God stand forth before the eye of the Christian public in their own grave, plain, inimitable thoughts, words, and actions. And if these mild stars in the late clerical constellation may still shine on our churches steadily, though more dimly, after nearly all the lovely cluster have risen to their fixed position in a brighter sky, the influence will surely be happy upon Zion and Zion's friends.

NEW HARTFORD, January, 1854.

MEMOIR

OF

REV. JEREMIAH HALLOCK.

CHAPTER I.

EARLY LIFE—CONVERSION.

“I WAS born,” says Mr. Hallock in a brief sketch of his early life written about the year 1815, “on Monday, March 13, 1758. My native place was Brookhaven,* Long Island, in the State of New York. My father, William Hallock, was born on Long Island in 1730. My mother was Alice Homan. My grandfather, Noah Hallock, lived and died at a place called ‘The Old Man’s,’ nearly opposite New Haven.”

After stating his confidence in the piety of more remote ancestors, he says, “I have often heard my dear father date his hope at about eight years old, though he was more than forty when he made a public profession of religion. He always prayed in his family, and I have repeatedly found him at prayer, in some retired place. He appeared to regard the holy

* He was born at “Fireplace,” in Brookhaven, on the south side of the Island. His ancestors had resided on Long Island from the early settlement of our country. See page 389.

Sabbath, to delight in the public worship of the Lord, to respect the Bible and preachers of the gospel, to love Christians, to value awakenings, and cordially to believe in the doctrines of grace. He ever appeared to think very lowly of himself, and to feel that, if a Christian, he was the least of all. He was hospitable, and felt in the distresses of the afflicted. He was gifted in prayer, apt to speak in conferences," or prayer-meetings, "and to converse on religion. I know of none with whom I could talk more freely on religious subjects than my dear father. My mother, I believe, made a profession of religion when I was about eight years old, and I trust from her life and conversation she really is what she professes to be.

"My father had nine children, who lived to grow up, two sons and seven daughters, all of whom except the youngest daughter settled in the family state. I was the oldest child. When I was about eight years old, my father removed with his family to a part of Chesterfield now called Goshen, in Hampshire county, Massachusetts. Here I lived with him till I was twenty-one, and went through privations and hardships in assisting him to bring under cultivation an entirely new farm."

Besides these early toils on the unsubdued Green mountains, Mr. Hallock was twice called, in the war of the revolution, while yet in his minority, to exchange the tranquillity of agriculture for the tumult of arms. By this discipline in his youth, God was preparing him for that "hardness" which he afterwards endured so joyfully as a good soldier of Christ.

In 1777, he was in a body of troops selected for a secret expedition, and closely packed in boats on lake George. A tempest came upon them, and his boat was carried down sidewise between two tremendous waves. At this moment, an old sailor sprang to the helm, and ordered another to the bow. There was now a dead silence, except when the man at the helm, as the boat plunged, sung out, "Steady, boys," and when the man at the bow, as she rose again, answered, "All 's well." Alluding to this night of terror near the close of life, Mr. Hallock said, "I have often been cheered, in times of commotion and peril, by remembering those words: 'Steady, boys'—'All 's well.'"

"I have a fresh remembrance of serious impressions when I was about six or seven years of age. Similar feelings, I believe, young children often experience. If I mistake not, this anxiety was in a season of some awakening in the neighborhood. In my ninth and tenth years, death would sometimes appear real and near, and for a short time my mind would be filled with inexpressible alarm; I think I had some sense of my sinfulness. But these impressions would soon wear off, and leave me almost totally careless of my soul. From ten to eighteen, I took much delight in reading the Bible, especially the historical parts of it; and could repeat almost whole chapters. These I sometimes repeated to my father; and this early reading of the Scriptures has, I trust, been profitable to me, in many respects, to this day. As I lived in a very new country, far from meeting, and with little advantage from schools; as

I neither saw nor heard of awakenings; as the parents seemed to be wholly after the world, and the children and youth thoughtless and attached to carnal mirth, I grew up with little mental improvement, and generally indifferent to spiritual things. Yet, on a certain Sabbath, which is still fresh in my mind, a sermon, preached in Williamsburgh by the Rev. Mr. Hooker, excited my attention, and I think my mind was deeply impressed with eternal realities. But I said nothing to any one, neither, so far as I remember, did I once think what it was; for conviction, conversion, and revivals, were terms with which I was unacquainted. These impressions, so far as I recollect, continued till about the middle of the week, when they left me as unconcerned as I was before.

“Once I almost miraculously escaped being instantly killed by the fall of a tree, where I was at work with a number of giddy creatures. When in the army at Ticonderoga, in 1776, I was brought near the grave by the prevailing sickness. And in 1777, as I was in a scouting party with Colonel Brown, after travelling in the dark woods all night, I became very sleepy about daybreak, when getting over a log, I set my gun down on the ground and accidentally snapped it with my foot. It had just been loaded, and the muzzle was at this moment under my chin. These narrow escapes from death would alarm me only for a little while. Thus I lived until the close of my twenty-first year, flattering myself that there was time enough for repentance yet to come, and hoping that I should somehow escape

hell and be admitted into heaven. I had no conviction of the necessity of the new birth, as a moral *meetness* for a holy heaven; but supposed that, if God in his mercy would only admit me there, I was already fitted for the place.

“But on entering my twenty-second year, March 13, 1779, being of age, and wishing to obtain the wealth of this world, my mind began to be impressed with a sense of my dependence on God for his blessing. While at work alone, I used to pray that God would bless and prosper me. One day, as I closed with these words, ‘And when I come to die, fit me for death;’ the thought occurred, ‘But why put off this preparation for death till the closing scene?’ This appeared inconsistent. I saw that this great work ought to be first, and not delayed to a dying bed. Not far from this time, I had a sudden sense, like a flash, of the sinfulness of my heart. This, I scarcely remember to have thought of before, certainly not with an equal degree of feeling. Soon after this, my heart, while I was in bed, seemed so black and polluted, that I could hardly avoid crying out; but this deep sense of guilt soon abated. This was in the latter part of March, and I think my mind was on the whole more and more impressed in April and May, though in a gradual manner. I do not remember that I had any name for my feelings, or that I made mention of them to any one, or thought myself awakened.

“In the latter part of May, I met two of my mates, one evening, to arrange for a ball at the approaching state election. We were together till past

nine o'clock, but no arrangements were made, and the ball was hardly mentioned. It was a sober meeting; no one of us appeared to have any wish for vain mirth, and finally, by the desire of the youth, a sermon was preached, on the day of election, at the meeting-house. As there had been some attention to singing the previous winter, it was called a singing-lecture. At the close of the meeting, all the youth went home, and nothing more was said respecting the ball. In June there was to be an ordination in a neighboring town, and some of the youth purposed to go and have a season of mirth, but this also came to nothing.

“About this time, a lecture was preached at Goshen by a minister from abroad—for we had then no settled minister—at which the youth appeared still more solemn. Some of them now agreed to meet at a private house, on the next Sabbath evening, for a religious conference. This, I believe, was the first religious meeting of young people ever held in the town. It was the first religious conference I ever attended. We read the Bible and conversed together, and as all refused to pray, I made the attempt. As I had never before led in social prayer, nor even asked a blessing at table, it was not a little trying to pray with my fellow-youth, with whom I had been accustomed to associate in things remote from religion. Sobriety and solemnity marked the meeting, yet, on account of the shortness of the evenings, no other meeting was then appointed.

My general impressions continued till some time in the month of August, when, as I retired one even-

ing, my mind, as I have hoped, was enlightened into a saving knowledge of God and Jesus Christ, and the way of salvation by him. The law of God appeared just, I saw myself a sinner, and Christ and the way of salvation by him looked pleasant. I thought it was a happiness to be in the hands of God, and that I could trust myself and my all in his hands, as the place of entire safety from every foe and evil. I saw a spiritual beauty and excellence in these things which I had never seen before, though I have no remembrance that it once turned in my mind, at the time, what all this was. But I have a fresh recollection that when I went down in the morning, and looked into the psalm-book, it was a new book; or there was a new spiritual, weighty importanee and beauty in it. I east my eyes on the 144th Psalm, 'Happy the city,' etc. This and the second stanza appeared excellent; but when I came to the lines,

“‘ But more divinely blest are those,
On whom the all-sufficient God
Himself, with all his grace bestows,’

there appeared to be in them a peeculiar beauty and exeellence. When I went into the field to work, the glory of God appeared in all his visible creation. I well remember we reaped oats, and how every straw and head of the oats seemed, as it were, arrayed in a kind of rainbow-glory, or to glow, if I may so express it, in the glory of God. Yet I mentioned my views and feelings to no one. There were three of us, I think, at work together, and it was a silent day, but one of sweet mental peace. It still never occurred

to me, that I had experienced any thing like a change of heart.

“Not many weeks after this, I was called to do military duty. On the release of the company for a little refreshment, without any plan or intention of mine, I found myself in a barn, near the place of parade, surrounded by my fellow-youth and others, and exhorting them on the things of religion. Some of them gave deep and affectionate attention. One of my mates was then awakened, who afterwards obtained hope.

“About this time the awakening, which had been secretly advancing, began to break forth, and by the first of January it was spread considerably over the town. And though the season was cold and the snow very deep, the meetings were frequent, full, and solemn. As we had no minister, and I was the first of the apparent converts, the lead of the meetings often devolved upon me; and my dear mates looked to me for instruction, showed me great respect, and put confidence in what I said. I frequently led in prayer, read, and spoke a word of exhortation—sometimes with freedom. I lived this winter with Mr. ——. As we were dressing flax, February 9th, in a back room, the flax took fire, and burnt so quick and furiously, the wind being high, that in a few minutes the flame pervaded the whole house, and it was consumed with all its contents, except what was carried out perhaps in fifteen minutes. The sudden burning of the house, and the shock it produced, gave me an impressive sense of the great burning-day at

the end of the world, and the inexpressible consternation of poor thoughtless sinners, who only mind earthly things, and think as little of that dreadful hour as the old world thought of the flood, or as we thought of this fire till it came.

“Looking over the daily account which I kept at this time, I find that during March and April I attended meetings most of the evenings, went sometimes as far as six miles, and spoke in them as much as a short sermon, generally from some passage of Scripture. I sometimes went beyond my strength, my bodily health was reduced, and once I was threatened with sickness. I had no special refreshings—sometimes was ready to give up my hope—yet it was a new and pleasant scene, of which I before had no idea. My mind for the most part was clear and comfortable, and I trust the Lord was graciously with us, and blessed my poor exhortations to his children and to some thoughtless sinners.”

An eye-witness of Mr. Hallock's activity and usefulness in this revival, Dea. James Richards, long an officer in the church of Mr. Hallock's only brother at Plainfield, Mass., and father of the foreign missionaries, James and William Richards, says,

“My first acquaintance with him was in the summer of 1779, in the place now called Goshen. The season was remarkable for the display of the power and mercy of God, in bringing lost men from the bondage of sin into the liberty of the gospel. Mr. Hallock, I think, was the first who manifested a Christian hope. From this time, it seemed that his

whole soul was engaged to promote the glory of God, the advancement of the Redeemer's kingdom, and the salvation of souls. I attended conferences with him constantly, through the awakening, or till near the close of it. It was his general, and perhaps I may say his constant practice to give an exhortation. In these exhortations, he did not want for ideas, nor for words to express them. They were fervent and affectionate. The spring following, I returned to the place of my nativity. There I continued till 1788, when I came with my family to this town. In the autumn of 1790, he made his first visit in this place. On renewing our acquaintance, I found him to be the same humble, pious, devoted Christian, that he was eleven years before. When we came together, after the usual salutation he addressed me in these words: 'I hope our interview will be spiritual.' And indeed it seemed that this was his aim in all his visits; for he was eminently a spiritually-minded man. I do not recollect that he ever visited at my house without praying before we parted. I loved, esteemed, and revered the man; and the recollection of the delightful seasons I have passed with him still affords a solemn pleasure."

It is not a little gratifying to find so good a *beginning* to that course of unwearied effort in the cause of Christ, which, by the grace of God, Mr. Hallock was enabled steadily to pursue for almost half a century. Though not without seasons of darkness, yet on the whole the time of his spiritual espousals seems to

have been emphatically, "the day of the gladness of his heart." In conversation with a friend, some years since, he expressed the following sentiments in nearly the following manner.

"The most pleasant revival, I think, which I ever witnessed, was that in which I obtained my hope. I then knew little of Satan's wiles, and the deceitfulness of the heart. I was free from the care and anxiety of a settled pastor. The scene was new, and I gave myself up to the enjoyment of it. But since I received the charge of souls, it has been different. I have found revivals to be such critical and important seasons, that my solicitude and sense of responsibility have greatly checked my joy. Now, on seeing a person altogether careless in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight serious impressions, I am in distress because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I trust I feel a peculiar satisfaction, yet I cannot but remember the 'stony-ground' hearers, and pray God, in my poor way, to save from fatal delusion. When I find a professor of Christ fast asleep, my heart sinks within me; and on seeing in professors or young converts a forwardness to promote the work, I am sometimes afraid they will do serious injury, through a want of knowledge or of prudence. And O, how anxiously do I watch any

changes in the work; how exceedingly trying to see evidence of its decline! How do I tremble, for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus, brother, turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity."

But these feelings of pastoral solicitude must not be taken for a distrustful spirit. No man, in a season of religious revival, seemed to have more entire reliance on the arm of Jehovah. Yet he was tremblingly alive in the use of divinely appointed means. It should also be stated, that Mr. Hallock ever held in high estimation the judicious efforts of laymen, and that he had great confidence in the leading members of his own church. Few clergymen have given equal encouragement to meetings of youth, in which converts might take an active part. This we might indeed expect, from a knowledge of his own early practice in such meetings. Within a year of his death he spoke with strong emotion of the assistance which he had received in revivals from members of his church; and expressed his conviction that it was even more valuable than the labors of an evangelist would probably have been. He added, "I believe, that when God has a special work of grace to perform in any place, he usually provides some prominent instrument—that this is sometimes an obscure individual in the church, who receives for this purpose a fresh anointing, and then is peculiarly active and useful in arousing his more tardy brethren to duty."

CHAPTER II.

PREPARATION AND LICENSE TO PREACH THE
GOSPEL.

“I WOULD here notice, that for several months I had had almost a constant impression of my having a call to preach the gospel, and a strong desire to be thus employed, if it were the will of God. Several of my friends mentioned the subject to me, and asked me if it was not my duty to devote myself to the gospel ministry, and some, to encourage me, made me small presents.

“In April, 1780, I went to Northampton to see Mr. Dwight, now president of Yale college, to know if I could attend his school the ensuing summer. The 20th of May was the noted dark morning. While others around me were terrified, I do not know that I felt the least agitation, but spoke to them concerning Jesus. In the afternoon we had a meeting, and I addressed them with unusual freedom; the attention of the people was greater than common. May 25th, I began to study with Mr. Joseph Barker, who was preaching in Goshen as a candidate. My board was given me by the neighbors. About this time I had, I think, rather a greater sense than common of the wickedness of my heart, the temptations of this world, and my exposure to be overcome by

them ; also of my absolute dependence on the Lord, and that if saved it must be all of free grace.

“On the 9th of June I wrote thus: ‘Things do appear more clear than they did. Blessed be God for it, for ever and ever. O my soul, praise the Lord, and call upon his name ; O praise him, while you have strength to move.’ I was now much in the habit of writing a sort of verse, like the following which I find in my diary, June 21.

“‘I am a sinner, and most vile
Of all the human race;
Lord, wash away my sins, I pray,
By thy free sovereign grace.’

“On the 7th of August, I went to Northampton and joined Mr. Dwight’s school. I was one of the oldest scholars, and yet the most deficient in learning. My mind was seriously impressed ; the school in general were light and vain. The dry study of the Latin was also a great trial to me ; for I wished to spend my whole time in reading the Bible and religious books, in connection with other spiritual duties.*

“My health at the same time failing, it was not long before I sunk into the most distressing melancholy, and soon became entirely discouraged and went home with a view to be a farmer if God should spare my life, despairing of ever being a minister of the gospel. The distresses of these days and weeks no one can have any idea of, except by experience.

* On the cover of his Virgil was written, “Alas, the poor heathen could not find Christ.”

My soul hath the bitterness of that season still fresh in remembrance. I was ready to conclude that all was against me as a Christian, and trembled for fear I should become an apostate. But He who pitieth the afflicted and heareth the cries of the distressed and helpless, kept me in this dreadful day from total despair and utter ruin, and praised be his name. To the Lord Jesus I made my sorrows known and looked for relief. I greatly feared that having given up all idea of the ministry, I should soon get buried in the world, and care nothing about religion.

“My mind became more calm, and contrary to my fear, I found that though I had given up all hope of the ministry, yet, if ever I loved religion, I loved it still. This, instead of destroying my hope, strengthened it. On the 7th of September I wrote, ‘Things appeared to me more clear to-day; my soul seemed to long after God; his people and his kingdom still appeared lovely.’ After bitter complaint of coldness, worldly-mindedness and the like, I find written, November 4, ‘Last Wednesday night I experienced a great revival of religious feeling—whether true or false God knoweth; I felt grieved to see or hear any thing against the ministers of Jesus, and I think they looked beautiful for their work’s sake. I also felt a desire to be made, though unworthy, an instrument of the glory of God and of good in the world.’ In the forepart of December, my hope respecting the gospel ministry began to revive, and on the fifteenth of this month I went to school again to Mr. Barker. I find written, December 9, ‘It appears to me that I am

the most ignorant, and that I never shall be fit for any service in the world ;' and also these lines :

Though I am dark, yet Christ is light,
Though I am weak, yet Christ is strong,
And he can give me heavenly light,
And in his service make me strong.' "

Mr. Hallock spent the next year in the study of Latin, a part of it at Northampton, in the academic school of the late Dr. Dwight. He afterwards pursued his studies, for about eighteen months, with the Rev. Mr. Strong of Williamsburgh.

"On the 8th of March, 1781, I made a public profession of Christ, and united with his church in Goshen. Among the things I then wrote are these words: 'O the solemn oath that I have made this day. O that God would give me grace to live according to my promise, that I might so walk as not to bring a reproach upon the religion of his dear Son.' In September, 1782, when I supposed I was fitted for college, I was for some time unwell, and threatened with serious illness. I then wrote, 'Dark symptoms of sickness seem very different from what they once did. They do not appear terrifying or awful, but more like friends than enemies, because they are many times used as instruments to open the way for saints to their Father's house. O Lord, search me and try me, and leave me not to build upon a false foundation.'

"About this time, I began to make the following resolves, and from time to time continued to make them, according to my situation and the occurrences

of my life. These I resolved to renew once a week, unless unavoidably interrupted; which I have done, and I trust to my spiritual profit. Endeavoring to lean on the Beloved for strength to perform,

“ ‘1. I am resolved to avoid all known sins, and to practise all known duties; to read the word of God and other good books, and go according to the light I find in them.

“ ‘2. Resolved to watch over my conduct respecting my aged parents, never to give them an unkind word, but to love and honor them, as enjoined in the fifth commandment, and to obey and follow them wherein they follow Christ.

“ ‘3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray; to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

“ ‘4. Resolved to keep a general journal of the most remarkable occurrences of my life.

“ ‘5. I am resolved to be faithful to my dear consort, to seek to instruct, watch over, and bring up my children in the fear of God, and to pray and travail in birth for them, until Christ is formed in them the hope of glory.

“ ‘6. I am resolved to show my superiors, inferiors, and equals, due respect at all times, and not to have the faith of our Lord Jesus Christ with respect of persons.

“ ‘7. I am resolved to be careful of another's character, and to say nothing against him directly or indi-

rectly, unless I think the interest of religion and the honor of God call me to it.

“ ‘8. Resolved, never to look upon myself to have attained, but to press forward.

“ ‘9. Resolved, never to put myself forward in any thing, especially in matters of religion, but always to take the lowest place.

“ ‘10. Resolved, in all my troubles to be careful how I complain or speak of them; and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.

“ ‘11. Resolved, the first thing in the morning to give myself up to the Lord; to study what I can do most for his glory that day, and by prayer to set about it; and that this shall be the last thing at night.

“ ‘12. Resolved to receive all unkindnesses with patience; to keep counsel, and speak against no one, unless I think I am in duty called to it.

“ ‘13. Resolved, if in my power, to read at least four portions of Scripture, or hear them read, every day.

“ ‘14. Resolved to try all my sermons by God's word, and endeavor to get good from them before I preach them, and to deliver them as if I was about to give up my last account.

“ ‘15. I am resolved not only to preach what I find agreeable to the word of God to others, but to endeavor to practise it myself.

“ ‘16. Resolved, that nothing be lost, but that what little time and strength I have be spent in the service of God.

“ ‘17. I am resolved to pray for all people, especially for the church, and for my enemies.

“ ‘18. Resolved, never to be too much lifted up, nor too much cast down, but to hope in God and not to indulge despair.

“ ‘19. Resolved to watch against the love of this world, as a sin which doth easily beset me.

“ ‘20. Resolved to inquire with candor after the truth for the truth's sake, taking the word of God as my only guide, looking up to the Holy Spirit to guide me into a right understanding of it.

“ ‘21. Resolved to watch against a murmuring, fretful spirit.

“ ‘22. Resolved, to watch in the day of prosperity, lest I forsake the Lord.

“ ‘23. Resolved to ‘remember the Sabbath-day to keep it holy.’

“ ‘24. Resolved to avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, as my God and Father, my Redeemer, Sanctifier, and Comforter, through the everlasting atonement of Jesus Christ.’

“The preceding resolves I have generally renewed Saturday evening, with a covenant, in which I have endeavored to give my heart, soul, body, name, interest, and happiness, for time and eternity, to God in Christ; also my wife, children, and friends, my people, the world, and dearer Zion, that all might be consecrated to the fear, service, kingdom, and glory of God; at the same time praying that God would be my father, and put me among his children—that the Lord Jesus Christ would be my prophet, priest, and

king, my righteousness, wisdom, sanctification, and redemption, and the Holy Spirit my sanctifier, supporter, and comforter. And although, as I have said, I trust the weekly renewal of the preceding resolves and covenant has been profitable, and tended to prepare my mind for the Sabbath, yet the practice has taught me this: that it is one thing to covenant and resolve, and another to do, or in other words, how much easier it is to covenant than to perform; and that I am absolutely dependent, after all, on the gracious and quickening influences of the Holy Spirit.

“I have considered 1783 an important year to me. I suppose I was fitted for college in the preceding September. On the invitation of Mr. Abraham Fowler, who had preached at Goshen as a candidate, and with whom I had formed an agreeable acquaintance, I set out the 26th of May for his house in West Simsbury,* Connecticut, with a view to spend the summer with him in study. The day I left home I wrote thus: ‘Left one poor brother and seven sisters, as I have reason to think, in an unconverted state; it is a cutting thought; O Lord, pity them.’ I did not then know what I afterwards found to be a fact, that my youngest sister had a hope. I tarried with Mr. Fowler until the 1st of October. Mr. Edmund Mills preached this summer in West Simsbury, and Mr. Fowler at Salmon Brook. Mr. Mills was very spiritual and had great assistance from above.

*The place where Mr. Hallock spent the remainder of his days, the name being afterwards changed to Canton.

Not long after he came, a revival of religion began. I believe about one hundred manifested hope. Before it commenced, the church and Sabbath were almost lost; now the church was gathered, reformed, and increased. About the middle of August, Mercy Humphrey, now Mrs. Hallock, obtained hope. Besides meetings on the Sabbath, and lectures, I sometimes attended three or four conferences," or prayer-meetings, "in a week. And often if there was no minister, I prayed, read a portion of Scripture, and made remarks. I wrote, nearly every day, what I did, and the exercises of my own mind—doubts and hopes, trials and comforts. But as they were nothing extraordinary, and quite similar, I shall only transcribe the journal of two days.

"AUGUST 17, 1783. Lord's day, West Simsbury. Some enlargement in prayer this morning, in secret and in the family. My mind last night dwelt on the things of religion. I am continually in trouble, by reason of darkness and sin. Talked considerably last evening concerning the agency of God's Spirit; I trust it has been profitable. Heard Mr. Edmund Mills—dull for the most part—find I have a dreadfully wicked heart—some profitable discourse at night—think I have some sense of my dependence on God—had a conference this evening—people appeared very attentive.

"AUGUST 29. Some life in closet prayer this morning. Many temptations to fight against. Three years ago to-day I was discouraged, and concluded not to study any more; but God has marvellously sup-

ported me from time to time, until now. I trust I can look back upon all my troubles from that time to this, and repeat Watts' hundred and nineteenth psalm, last part, with application to myself. When one trouble comes another goes; in prosperity, the world is bewitching; but adversity brings a gloom upon it, and I can more easily forsake it.

“‘Rise, my soul, from earthly things
Thy better portion take.’”

One of the surviving subjects of this work states that Mr. Hallock at this time was as interesting and useful as he was active; that he manifested not a little skill in his defence of truth against the assaults of gainsayers; that no sooner was the regular service of a meeting closed, than he would be surrounded often by a group of listeners, who were unwilling to retire while one so able to give instruction was willing to impart it.

“One thing which occurred when I lived at Mr. Fowler's, I can never forget. It was an unexpected visit from Moses, my only brother, and about two years younger than myself. I left him, in May, devoted to the world. My feelings for him were sometimes unutterable. To my surprise he came to see me, apparently pricked in the heart. I had heard that he was unwell. The news had given me much anxiety. Now his health was nearly restored, yet he was evidently under serious impressions. He remained with me several days. We attended many meetings; two public fasts, one at Simsbury and one at Granby, where we parted. To me it was a solemn parting,

and, I believe, to him. He viewed himself, as I have reason to think was the case, unreconciled to God and a child of wrath.* By him I sent letters to my friends in Goshen and Williamsburgh, in which I gave some account of the awakening in Connecticut. These, I afterwards found, were much read by those who felt an interest in such things. My father wrote to me in consequence, that if I wished to do good I must write more about the revival."

It was possibly from this hint that Mr. Hallock, through life, made no small use of letters in his select circle of Christian friends, in the social meeting, and in the house of God. For this purpose, he was accustomed to borrow and copy religious letters of marked interest, especially those which contained important facts in respect to revivals. He had indeed a rare talent to turn to some good account this kind of information.

The following passages show the state of his mind touching the great and good work of the Christian ministry:

"Felt my heart glow to engage in the work of the ministry. O may God fit me for that great work, and use me for his glory in that way, if it may seem good to him." "I had a great desire, I believe to excess, to turn my study wholly upon divinity."

* This very dear and only brother soon after obtained hope in Christ, and commenced preparation for the ministry. He graduated at Yale college in 1788, and in 1792 was installed pastor of the church in Plainfield, near Goshen, Mass., where he had a prosperous ministry of forty-five years, till his death July 17, 1837, at the ripe age of 77. See page 311.

“Felt impatient to study so long before beginning to preach. O that I might learn patience, and be quiet as a child.” “What it means I cannot tell, but I have a desire to be an *itinerant* preacher. If it be the will of God, Amen; but O, may I never run of my own mind.”

“SEPTEMBER 30, 1783, I left West Simsbury, and went to live with the Rev. Mr. Mills of Torrington, with whom I had formed an endearing acquaintance. It was trying to part with Mr. Fowler, his family, and the Christian friends with whom I had been for more than four months, in a day of such interest, with no thought of meeting them again, at least to live together in this world. At Torrington I saw many good ministers, heard them preach and converse, and was favored with their instruction and counsel. They treated me with parental kindness and tenderness. I made a point of retiring three times a day for prayer and reading a portion of Scripture; sometimes set apart days for private fasting and prayer. Although I saw my heart to be sinful, and was troubled with carnal affections, yet I commonly felt a peace within—not greatly elated, nor yet overwhelmed with distressing doubts and slavish fears. On the 20th of October I received a letter from my brother Moses, in which he gave me an account of his conversion. It was like cold water to a thirsty soul.

“NOVEMBER 24, I left Mr. Mills’ for home, wishing to go by the way of Stockbridge. Stopped with the Rev. Mr. Knapp of Winchester. Attended a meeting with him in the evening, and at his request made

a prayer and said a few words. It was a time of revival there. Next morning had some freedom in prayer. Felt, I thought, as strong a desire to be an *itinerant* preacher as the thirsty traveller feels for cold water. After breakfast parted with the agreeable Mr. Knapp; called a little while on the Rev. Mr. Robbins of Norfolk, and was delighted with him as a man and a minister of Jesus. Lodged at Sheffield. Here I was peculiarly tried with a rude, profane company, which made me desire that I might be made as faithful in the service of the Lord, as they were in the service of Satan. Next day rode to the Rev. Mr. West's of Stockbridge, and agreed to study a while with him.

“Nov. 28. Have been from home six months. Think the past has been a profitable summer to my poor soul. Hope to see my friends at Goshen to-day. May I conduct like a Christian, so long as it shall please God to continue me there.

“Dec. 4. Attended a wedding; prayed with and spoke to the young people. They were civil and attentive.

“Dec. 10. Came to the Rev. Mr. West's to study with him. And now, Lord, wilt thou be with me indeed and bless me while here, and I shall be blessed. Had this evening freedom in mind and some sweetness in meditation and prayer.

“Dec. 16. This day finished the reading of Edwards on the Affections—approved of it O may I grow in knowledge and in grace.

“Dec. 17. Resolved to keep this as a day of pri-

vate fasting and prayer. Found it in some measure pleasant.

“DEC. 20. Finished reading Mr. Taylor on Original Sin. I know that his scheme will not answer for me ; my wound is too deep. O Lord, deliver me from the horrid belief that we are not sinners by nature.

“DEC. 31. When I am well and hungry, I delight to be called out to breakfast ; O may I delight still more to be called out to prayers. May I hunger more after God than for my necessary food. I am now brought to the close of a year in which I have received great and innumerable mercies ; but my sins have been infinite every day. O may I sink in my own view, and may the Lord God only be magnified in my heart.

“JAN. 1, 1784. I now enter upon a new year ; O may I enter on a new life. Now I am one year nearer the millennium. Now I am one year nearer the eternal world. ‘So teach me,’ O Lord, ‘to number my days, that I may apply my heart unto wisdom.’ Set apart this day for fasting and prayer, and to renew my covenant and resolutions.”

Mr. Hallock having now pursued preparatory study nearly four years, resolved to apply for license to preach the gospel. Ardor of piety prompted him onward, as it has many other valuable ministers, without the advantages of a public education. While, however, his attainments in science and literature were limited, his knowledge of his great text-book

the Bible, in its various and high practical bearings on a world lying in sin and ruin, exceeded that of most candidates for the ministry. From the time of his conversion he had made this holy volume, as we have seen, his diligent and prayerful study. If he could not, with some theological students, bring to the investigation of Scripture a knowledge of different languages, and the acuteness of mere criticism on words and phrases, he had the advantage of most in that childlike simplicity with which he took God's plain declarations. He loved to sit at Jesus' feet; and his faith could there receive with joy what his reason failed to comprehend. The uprightness of his heart, which gave him a high relish for divine truth, was in fact a sort of moral test, and a far safer test, no doubt, than the widest range of learning and the best rules of biblical criticism, with a heart at enmity with God. Seldom has the world seen so fine an illustration of our Saviour's words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Few men could quote, at pleasure, from every part of the Bible, with so much ease and aptness. In subsequent life, he was indeed *mighty in the Scriptures*. He had, too, an uncommon share of good sense, prudence, and practical wisdom. His excellence of judgment, his moral dignity, his decision of character, commanded universal respect. The deep feeling also, and the sincerity which were ever manifest in his looks, his conversation, his prayers, his preaching, his whole intercourse with men and with God, went far to give

him that weight of influence which he possessed among all classes of society, and especially in the church of Christ.

Yet it seems to be a principle in the government which God exercises over this world of sinners, that humility should go before honor, severe trial before marked success. He who prepared Moses for his station by a forty years' discipline on the mountains of Midian, and David for his throne by the persecution of Saul, did not allow Mr. Hallock to enter upon the work in which he foresaw his future eminence and usefulness, until he had first put to a severe test his faith and patience.

"JANUARY 5, 1784. Not without some life in prayer. Expect, to-morrow, if the Lord will, to be examined as to my qualifications for preaching the gospel. O Lord, I am very unfit; O that thou wouldst sanctify me for so great a work.

"Rode to Egremont—rainy, the road bad—no one came to the association but the Rev. Mr. Avery. I told them my errand, but they could not proceed to examine me. They treated me with much kindness. Trust I felt in some degree willing that God should govern.

"JANUARY 7. Rode home and dined with Mr. Avery. We had a few small potatoes boiled, with a piece of salt pork, but no bread, and not a word of complaint. Neither did they appear mortified, but pleasant and agreeable. I have considered this one of the best dinners of my life. When I shall be examined now, I know not. O Lord, may I enjoy thy presence, and it shall be enough.

“JANUARY 8. Set apart this day for prayer and meditation; to humble myself before the Lord, and to notice the dealings of his providence. Though a great want of spiritual life, yet I trust it has been profitable.

“JANUARY 14. Set apart this day for fasting and prayer. O Lord, be pleased to grant the assistance of thy Holy Spirit.

“Some spiritual life. O may I improve, under all my advantages.

“JANUARY 19. Have been much concerned, even to sin, for fear something would occur to prevent my examination. I have, for some end, an earnest desire to enter the work of the ministry. This is to me a gloomy day, as there is a terrible storm of snow from the north-east, and as Rev. Mr. West has been so kind as to call a special meeting of the association to-morrow, with a view to my examination. I find I can see more of my wicked heart in one day of adversity, than in a thousand days when things go according to my mind. O Lord, the maker of heaven and earth, may this dispensation of thy providence humble me, and may what I have seen of my wicked heart bring me low at thy feet for ever.

“JANUARY 20. The wished-for day is past when I hoped to be examined and licensed as a candidate for the gospel ministry. But God saw otherwise, and blessed be his name. The storm was so severe that not one minister attended. I see now no prospect of my examination, if I should live, until April, the usual time for the association to meet. O Lord,

thou canst open a door sooner, if thou scest it best ; but if not till the end of these eleven long weeks, nor then, thy will be done. I think my studies delightful, but I long to come forward. I saw others in trouble to-day : was at a house where one of the dear children was dead. Discoursed with the afflicted parents, and prayed with them—had some freedom. I have great reason to bless God for his mercies, that I am well and enjoy uncommon serenity of mind. The hundred and nineteenth Psalm, last part, has been pleasant.”

“FEBRUARY 5. Goshen. I set apart this day for fasting and prayer—will the Lord be with me. O Lord, if it be thy will, may I return to my studies again, and wilt thou lift upon me the light of thy countenance, which is better than life.

“Some freedom in prayer. I find so little life, I am at times almost discouraged. I find it more than I once supposed, to have good evidence of personal piety. Spent the latter part of the afternoon with Christian friends. In the evening, attended a conference. Am too ready to complain of my troubles—made this resolution :

“Resolved, in all my troubles, to be careful how I complain or speak of them, and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.”

Mr. Hallock now spent about seven weeks in Goshen, reading works on theology, making religious visits, instructing a few youth, and attending frequent meetings. His practice, at this time, was to spend

every Thursday in private fasting and prayer. In the course of this period, he had the happiness to witness the conviction and apparent conversion of four beloved sisters, besides the improved state of a fifth sister whose hope of salvation through Christ was of earlier date. Some of his neighbors, also, were at this time aroused from the deep sleep of sin, and many back-slidden Christians reclaimed. On the twenty-third of March, he left his father's house to visit his new circle of friends in Connecticut. From this journey he returned to Stockbridge in season to attend the stated meeting, in April, of the Berkshire Association, by which body he was licensed to preach "the glorious gospel of the blessed God."

Up to this date the compiler has had the assistance of Mr. Hallock in making selections from his original journal, and incorporating them in the narrative of his early life, which he commenced in 1815, and closed in 1821. Here that narrative ends, and we lose the benefit of Mr. Hallock's wisdom in any farther extracts from his private writings, and of his memory to correct or illustrate them by unrecorded facts

CHAPTER III.

LABORS UNTIL HIS INSTALLATION AS PASTOR.

MR. HALLOCK'S sermons were highly evangelical—void of human philosophy—a happy mixture of doctrinal, practical, experimental truth. The leading characteristic, in their structure, was unaffected *simplicity*, in thought, arrangement, and expression. The style was very plain and concise. His meaning a child could scarce misapprehend. With the Bible for his model, he rose at times to a bold and vivid imagery. In originality and felicity of illustration, he had few equals. Here, like his divine Master, he often availed himself of surrounding circumstances and passing events. He made much use of the arguments and language of the inspired writers. His conclusions, no less than his premises, were supported by Scripture, in the application of which he had uncommon skill. No one suspected him of preaching himself, rather than “Jesus Christ and him crucified.”

His manner was unborrowed—alike above art and description. The man who saw him *once* in the attitude of Christ's ambassador, could never forget the deeply solemn countenance, the tenderness of tone, the slow and distinct articulation. He had little action, and made no effort at animation, yet every word seemed warm from the heart. In his whole ap-

pearance, there was the reality without the affectation of sanctity. For the tasteful and fastidious hearer he had few attractions; yet, in the absence of many things which constitute what is usually termed eloquence, there was often a certain undefinable charm, that riveted every eye and ear—a power that reached and moved the soul. Perhaps it was a combination of sterling thought, simple language, depth of feeling, and tones of nature. One of the finest writers in our country, on hearing Mr. Hallock preach in a time of unusual seriousness, declared the performance the best specimen of sacred eloquence he had ever witnessed. In the popular sense of the term, however, he could not be pronounced an eloquent preacher. Yet he ever seemed to come from his closet to the pulpit prepared to diffuse light and heat throughout the assembly.

In prayer he was humble, appropriate, comprehensive, fervent, solemn. It seemed like the address of an affectionate child to a kind and beloved, yet revered father. No attentive hearer could avoid the conviction, that heaven and earth were brought near together. “I love to hear Mr. Hallock pray,” said one who had often enjoyed the privilege, “because he speaks to God as if he was acquainted with him.” To the spiritual who joined him in devotional exercises, it was indeed a luxury.

From these general remarks on Mr. Hallock’s appearance in the pulpit, we turn to his early course, after receiving license to preach the gospel. He now gave himself wholly to his new and delightful

employment. For several weeks he was in Goshen and the vicinity, preaching in various towns every Sabbath, often on other days, and visiting from house to house. Almost every week he kept some time as a private fast. At one of these seasons he writes,

“This forenoon I set apart for prayer and fasting, to renew my covenant and resolutions, and to seek God’s grace and presence for the morrow, if I may be called to speak in his name: O may I keep it aright. The devil has tried what he could to hinder me from keeping fasts, and I have need of pardon for the sins of every moment spent in fasting and prayer; but, by the grace of God, I think this has been a comfortable forenoon to my soul. I know not that I ever had sweeter meditation and prayer. The life of Cotton Mather was exceedingly sweet; blessed be God that I have seen that book. Felt willing, if I was not mistaken, to be used for God in that way which he may appoint for me. O may I always be submissive to God.”

The next day he writes, “I think I never had clearer views of the excellency of Christ; O may I ever be ravished with his beauty. Expect soon to go again to preach; may I aim wholly at God’s glory. Though I am but a poor dark-lantern, yet may Christ speak through me to his honor, and may his power be seen.”

Again, “To-day, cleared a place in the woods for meditation and prayer; O that I might find God there.” This retreat for private devotion was near the house of his father. He called it his “pleasant

grove." Similar places he afterwards selected, in the various towns where he was called to labor; and when he had closed his term of service, he was as careful to take a formal farewell of these sequestered spots, as of the dear friends at his lodgings. But, while he had many hours of spiritual comfort, some of high delight, on his entrance upon the good work, the following passages from his journal show that his trials did not end with his permission to preach the gospel.

"APRIL 21, 1784. Some freedom in prayer. Why it is I know not, I feel myself in a thick cloud. My mind does not take hold of truth. I feel the disposition of the poor man who buried his talent in the earth, and then complained of God. I had calculated too much on comfortable times, if I might begin to preach. I find I can do nothing without God. O may it serve to humble me.

"MAY 4. Troubled and perplexed in mind last evening, so that I could not sleep. Am at a loss whence my trouble springs, whether from a disorder of the body or mind. Have, in some degree, enjoyed the light of God's countenance to-day; but I have dark times this evening. Think I know something what that means: 'Wearisome nights are appointed unto me.'

"JUNE 11. Visited a friend, but with coldness. O Lord, forgive my sin, and make my heart engaged. O my bashfulness, when shall I be rid of it? O that I may be delivered from this 'thorn in the flesh.'

"JUNE 21. Find I have a corrupt heart, there is no hope but in sovereign mercy. Feel grieved for poor unregenerate sinners. Alas, what will they do in

the end? Have been disappointed in respect to some money—am in necessity for it: may I always consider the ravens and the lilies.”

In the course of the first month from the date of his license, Mr. Hallock received an invitation to supply the pulpit in West Simsbury, now Canton, and another to remain at Goshen, where he had lived from childhood. In compliance with the former request, he entered the field of his future labors the latter part of June. The feelings with which he commenced his long and useful work he has left on record.

“JUNE 27, 1784. West Simsbury, Sabbath. As usual this morning in secret and family prayer. I feel weak; O Lord, strengthen me, I pray thee, in body and mind, to the duties of this day. Some freedom in meditation, particularly in thinking what God has done for me both in spiritual and common blessings, and my poor improvement of them. Was assisted to speak with some freedom in the forenoon—more dull this afternoon. Attended a conference this evening with some freedom.

“JUNE 28. Am sometimes almost discouraged, and ready to return to work on a farm; but suffer me not, O God, to look back, now that I have put my hand to the plough. I can do nothing of myself. O thou who comfortest those that are cast down, protect and keep me, that Satan may not sift me as wheat.

“JUNE 30. Scarce ever enjoyed a pleasanter morning—freedom in discourse, and in secret and family prayer. O that the dark clouds may all be overblown; that I may ever ‘sit under his shadow with

great delight,' and enjoy his presence, the loss of which is more to be dreaded than death.

"JULY 1. Attended a full conference this evening. Attempted to pray, and to discourse upon the two thieves. The dear people are indefatigable in attending meetings. It is evident God has been among them. O that he would carry on his work here till the day of Christ!

"JULY 2. Set apart this forenoon to renew my covenant with God, and my resolves; to fast, pray, and ask forgiveness of sin; to ask God to direct me to a subject and to matter for the Sabbath, and also to take away my cold heart and guide me into all truth. Some freedom and satisfaction, but have great reason to mourn my deadness. Visited a friend just at night. Had some pleasant conversation with friends this evening. As usual in secret prayer, morning, noon, and night."

The last sentence of the preceding extract, or somewhat of like import, occurs very often in the diary which Mr. Hallock kept at this time. It seems to denote a calm, pleasant state of devotional feeling, at an equal remove from that marked elevation and depression of spirit which he sometimes mentions.

"JULY 3, Saturday. Prayed over my sermons before the Lord this afternoon. Visited Mr. J. B— May he get well, serve God here, and live with him beyond the grave. By what I hear, my preaching last Sabbath was to general acceptance. Blessed be the Lord. O Lord, be with me to-morrow, I pray

thee. Find I have a dreadfully wicked heart. May I enter upon holy time with a heavenly mind."

Throughout Mr. Hallock's life, he was distinguished for his attention to the sick. It was enough for him to *hear* of the illness of one of his dear people. He did not wait for a particular request to visit the sufferer. And his known tenderness of feeling, and mild, affectionate manner, added to a belief in the value of his prayers and counsel, always made him more than welcome at houses of sorrow. In no situation did he more resemble Him who could be touched with the feeling of human infirmities, in none did he appear to better advantage, than when bending with a look of mingled love and pity over the couch of pain; whether to make, in the soft tones of sympathy, some kind inquiries respecting the state of the body and the soul, to impart Christian instruction, or devoutly to intercede with the Hearer of prayer for the recovery of the patient, and still more earnestly for his salvation.

In the following selections, we find frequent references to private devotion with his clerical brethren, at their houses and his own; to the same duty in some retired grove, as they passed from one town to another; to his ministerial labors out of the place of his residence, and to his preaching at funerals and encouragement of social meetings.

"JULY 9. At West Britain, in the morning, prayed in secret with the Rev. Mr. Miller. Rode to West Simsbury with the Rev. Mr. Mills and Deacon Case; prayed by the way in a silent grove. This afternoon

Mr. Mills preached two sermons. I tried to make two prayers, read one Psalm, and spoke a little upon the book of Ruth. Agreed to return to this place again; if it be thy will, O Lord, that I should come, do thou come with me. We have had a conference this evening; trust I had some life. Was delivered, yesterday and to-day, from the fear of man; may I ever be humble, and esteem others better than myself; but, O Lord, when I am called to speak before my venerable fathers in the ministry, or elsewhere, O may the thought of flesh and blood go out of mind.

“JULY 10, Saturday. This morning parted with the Rev. Mr. Mills; engaged to preach for him Wednesday next. O Lord Jesus, wilt thou honor the meeting with thy blessed presence, and enable a poor worm to speak for thee. To-morrow expect to be at West Britain. I view myself to lie at sovereign mercy, without any thing at present or in prospect to recommend me to God; yet I do not consider this an argument against prayer, but a most weighty argument in favor of it: hence, by the help of God, I would devote the remainder of this day to fasting, meditation, and prayer, to pray over my sermons before the Lord, to ask his assistance for the morrow, and to renew my covenant and resolves. O may it be a good day to my soul.

“JULY 13. Prepared a short account of the history of Christ from the four evangelists. O that the name of Christ may ever strike my soul into a heavenly frame. Preached a lecture about sunset; had a short conference afterwards, as usual. Had an agreeable inter-

view with some friends in the evening. Some freedom in prayer. Troubled with remaining corruptions. O happy hour, when I shall get a complete victory over all sin.

“JULY 14. Rode to Torrington. After spending some time in prayer and meditation, I tried to preach; had uncommon freedom. 'Tis astonishing, that God should assist such poor creatures as we are to preach his word. Feel much exhausted: O Lord, may I be weary *in* thy work, often, and wear out for thee; but O, may I never be weary *of* thy work.

“JULY 20. Retired early for prayer, and found uncommon sweetness—it is best to pray early.

“AUGUST 1, Sabbath. Blessed be God, I am brought to see a new month; may I live a new life. Spent some time, this morning, in prayer and repeating my sermons. Expected all the week that I should hardly be able to preach, but scarce ever preached with greater freedom. Spent part of the intermission in discourse, and part of it in meditation and prayer. Had a conference this evening. O the boundless mercy of God, that should allow and help a poor worm to preach his word. O may I have grace and strength to go on until death. O may I not live idle.

“AUGUST 2. Spent most of the day in visiting. This morning, Mrs. Rachel Case died. She was about eighteen years old, and left a sorrowful consort and one sweet babe. Towards sunset, they invited me to preach a funeral-sermon.

“AUGUST 3. Rose about sunrise. Retired about

an hour, for meditation and prayer. Was strengthened to study. About two o'clock began the solemn services, and was enabled to speak with freedom from 1 Corinthians, 7 : 29, 30. Nearly five hundred people were thought to be present; they were solemn; numbers wept. O, it was a grievous mourning. I addressed the mourners: had a sense, at the grave, how Christ has conquered death. Had a conference, this evening, of the young people."

Mr. Hallock was always in the practice of preaching funeral-sermons on the day of the funeral, and decidedly in favor of this course, where the congregation is small and the population not dense. He was also much attached to those small circles for religious worship, the conference and prayer-meeting. For these he had very peculiar qualifications. To his discernment of this, perhaps, in connection with his unfeigned humility, may be ascribed the fact, that in the company of his clerical brethren, he uniformly chose rather to take a part in these meetings than to preach in the house of God. Seldom, during his whole Christian life, did a week pass in which he did not attend one or more of them. Very often, in his journal, he makes mention of his high satisfaction in the conference on Sabbath evening, when his feelings throughout the day had suffered no small depression. He was opposed to any departure from the usual order of exercises in public worship, yet, in these more private meetings, he was without form in his mode of conducting the service. And to the endless variety which he introduced, may be ascribed in part the lively in-

terest felt by those who enjoyed his presence on these occasions.

"AUG. 4. Last night, a young woman in the neighborhood could not sleep for concern of mind. In the other part of the parish, the night before, a young man was in like circumstances. O may they be converted. Feel uncommonly well as to body and mind: may I be prepared for trouble, and always mourn and be humble for the pride of my heart, which is so heaven-daring, that 'tis a wonder I am out of hell one moment. Rode to Hartland—tried to preach for the Rev. Mr. Gaylord—some freedom—uncommon attention—discoursed with some under concern for their souls. Believe the Lord is at work here—O may it go on.

"AUG. 11. Rode with the Rev. Mr. Gillett to Winsted—prayed together by the way—heard him preach.

"AUG. 15. Sabbath. Spent about an hour this morning in meditation and prayer, and in repeating my sermons before the Lord. Some life in the first prayer, but not much in the sermon. At noon felt as if I could not get up to preach, but was carried through with usual freedom—a crowded assembly. In the evening attended a conference—a poor young man appeared to be under great concern. O what shall I render to the Lord? O may I wear out in his service.

"AUG. 16. Spent the day in visiting. Found some under concern. Though I felt as if I could not preach yesterday, yet I believe the word was blessed.

O bless the Lord. Think that if the Lord does come among us, it cannot be on account of my preaching.

“AUG. 19. I understand that the dear people of this place have given me a call to stay with them. That God who exalted Baasha out of the dust, has opened a great door and given me unmerited respect and good-will from my fellow-mortals. O Lord, make me humble and deliver me from the snare of pride.”

To show the entire bearing of these last expressions, it may here be stated, that during Mr. Hallock's short engagement at West Simsbury, he received one invitation to return to Goshen, another to preach at Ware, Mass., and a third to labor at New Cambridge. He was also at this time under engagement to the people of Lec, Mass., where he preached his first sermon, and where a word in season resulted in the hopeful conversion of a feeble youth at his lodgings. As the rest of the family were leaving for church, Mr. Hallock, with a look and tone of deep sympathy, turned to the young man, and pointing to a basket, said impressively, “O Joseph, if you only had an interest in Christ, it would be worth more to you than that basket full of gold.” God made the remark an arrow to his heart. The youth soon obtained hope, united with the church, and lived to adorn his profession till his death at the age of eighty-two.

Mr. Hallock now spent a few weeks partly in visiting and preaching almost daily in places where revivals of religion were enjoyed, and partly in ful-

filment of previous engagements to supply vacant pulpits. At Ware, as at Goshen and West Simsbury, the Lord was pleased to send down the Holy Ghost to make his labors effectual; and here he received a call to settle in the ministry. On the day after his arrival at Ware he writes,

“Oct. 15, Friday. More freedom than common to-day, in study and prayer. Had some discourse with the young people this evening.

“Oct. 16. This afternoon I set apart for prayer, that God would direct me to a suitable portion of his word for to-morrow; that there may be an awakening among the people; and that I may be enabled to preach in the demonstration of the Spirit; likewise to renew my covenant and resolves. Trust I have had some life in prayer.

“Oct. 17, Sabbath. Spent some time in meditation and prayer this morning. The people were very attentive. O that I may never forget the mercies of the Lord. Had a very full and attentive conference this evening. Had freedom in discourse, and so had others. Some appearance of an awakening. O, may it come on—O, may it come on.

“Nov. 7. A remarkable meeting this evening. Some suppose there were three hundred persons present. Was enabled to preach with freedom to the most deeply affected auditory I ever saw. O Lord, appear and save us for thy great name's sake.

“Nov. 13, Saturday. This forenoon I set apart for prayer and examination; to pray for divine help to-morrow, and for Ware, where the Lord hath come of

late. Some freedom in praying for this dear people. If I am not deceived, think I have some evidence of personal religion.

“DEC. 2. Attempted to preach a lecture this afternoon; a full and remarkable conference. It was sweet music to hear the brethren converse freely, when a little while ago you could scarce get a word from them.

“DEC. 4. Had several people to visit me, to talk about their souls. O blessed times! It greatly revives my heart to see those whom I trust God has made me the happy instrument in winning to himself. O may they finally be presented faultless before the presence of his glory.

“DEC. 7. Spent the day in visiting. I am weary of company, though they are the excellent of the earth, because it deprives me of retirement.

“FEB. 1. Visited my pleasant grove, and took my farewell of Ware. I have been there twelve Sabbaths. When I came the young people were light and gay, but it has pleased a sovereign God to awaken them; so that their frolics are turned into religious meetings, and to God's name be all the glory. There are about twelve hopeful converts. O Lord, take these lambs into thine arms, and may we all meet in thy better world above. God hath given me the friendship of this people, and of many in adjacent towns. O may I be humble, and give him all the glory. But, O Lord, what is all the friendship of this world without thine? I cannot live if thou depart. Take, O Lord, all the glory to thyself, and O, may I be used

as a happy instrument in bringing home souls to Jesus Christ."

About this time Mr. Hallock spent a few Sabbaths in his beloved Goshen, and received an invitation from that church to become its pastor; yet, on the whole, declined the acceptance of it. On the first of March, he parted with his friends at Goshen, and set his face again towards West Simsbury. He found the awakening in a decline. Many flocked around him to express their joy at his return. But he made them sad by the intimation that probably he should not remain with them. A temporary yet severe trial he now experienced, in a difficulty of utterance. Again and again he besought the Lord to remove it, sometimes in the following terms: "O Lord, show me, I pray thee, why thou art contending with me, and remove my impediment." "O, may this thorn never discourage me, but humble me, and be for the glory of God." "O that He, who made man's mouth, would, in his own time, give me a mouth and wisdom to speak his word."

"MAY 6. Find myself in the following difficulties; therefore I set apart this day to fast and pray and look to God for help.

"1. I have many changes in my mind concerning settlement in the gospel ministry; therefore I would pray God to guide me in the right way.

"2. I find great remaining corruptions and sins ready to carry me away like a mighty flood; therefore I would pray God to subdue them.

"3. I find many impediments, particularly that

in my speech ; therefore I would fast and pray that they may be removed, and that I may have faith and fortitude of mind never to be discouraged.

“4. I would examine myself as to my evidences of piety and of a call to the work of the ministry.

“5. I would renew my covenant and resolves.

“It is a principle with me, that we have no authority for any religious duty unless we have it from God’s word. ‘In vain do they worship me, teaching for doctrines the commandments of men.’ Therefore,

“1. For authority to fast, I flee to Matthew 6:16-18; Isa. 58:6, 7; Dan. 10:2, 3; also to such examples as Anna, Cornelius, etc.

“2. For authority to pray, I would take sanctuary under Matt. 6:7-14, and 7:7; Psalms. 50:15, and the like passages. Also, under all the examples of prayer, and of God’s hearing it, in the Bible.

“3. The texts to which I resort in respect to the difficulty first mentioned, are these: ‘I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.’ Psalm. 32:8. ‘Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.’ Psalm. 37:5, 6. ‘I would seek unto God, and unto God would I commit my cause.’ Job 5:8. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.’ James 1:5.

“4. In respect to the second particular, I would

take sanctuary under Micah 7:8 and 19: 'Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.' 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' 1 Peter, 1:8.

"5. In reference to the third trial, I flee to Ex. 4:11, 12: 'And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.' 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.' Isa. 35:3-6. 'And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.' 2 Cor. 12:9.

"6. In respect to trying myself as a Christian, I would compare my life with these passages: 'We

know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.' 1 John, 3:14. 'Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' John 15:2, 8. 'He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.' John 14:21. 'Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.' 1 Peter, 1:5-7.

"7. In respect to my call into the ministry, I would try myself by 2 Tim. 4:5: 'But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' 'This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless,' etc. 1 Tim. 3:1-7. 'And the servant of the Lord must not strive,' etc. 2 Tim. 2:24, 25. 'And he said, Certainly I will be with thee: and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye

shall serve God upon this mountain. And they shall hearken to thy voice.' Ex. 3:12, 18.

"If these things accompany me, then I trust I have good evidence that I am sent to preach the gospel.

"8. As to the propriety of renewing my covenant and resolves, I think I have sufficient authority for so doing in the example of the Israelites in the times of Josiah and Nehemiah. Also, we are taught always to be mindful of God's covenant. 1 Chron. 16:15.

"Have had some satisfaction this day in proceeding according to the method here proposed—the latter part of the day have spent chiefly in prayer. Now I would desire again to give myself away to God; and I resolve by the help of the Lord to spend the first Wednesday in each month, for one year, as a day of fasting and prayer, if I should live. If at any time circumstances are so that I cannot attend to it on Wednesday, then to take the first convenient day afterwards. O Lord, if I may live to see these days, may they be profitable to my poor soul."

The next two passages show that he did not restrict his seasons of special devotion and humiliation to this last arrangement.

"MAY 19, Thursday. The remainder of the week I would devote to prayer and preparation for the Sabbath. O, may I always eat my sermons before I preach them.

"MAY 21. O that fasting and prayer may be as natural to me as water to the thirsty, and may God's service be sweeter than the honey-comb."

After unusual embarrassment in the house of God, he writes, "Spent most of the intermission in retirement: felt that life in secret is comfortable and a great mercy, and more safe for me than life in public; but that life in public might be more serviceable to the church; therefore had a desire for it in the afternoon, if it was God's will. Uncommon freedom in the afternoon, and good attention from a large congregation. O may I give God all the praise."

"MAY 31. Yesterday received a number of letters from my friends at Goshen; to-day read them in private and prayed for each of the writers."

On receiving a request to settle at West Simsbury in the Christian ministry, Mr. Hallock proposed to give his answer by the 12th of May. This time had now passed, yet his mind on that momentous subject remained in a state of indecision and even distressing perplexity. The thought of relinquishing his favorite employment, *itinerant* preaching, was painful in the extreme. This apart, the line of his duty was not perfectly plain. But the state of his mind will better appear from his own pen.

"JUNE 23. Rose early this morning, and joined with Rev. Mr. Gillett in secret prayer. Having received a call from this dear people to settle with them in the great work of the gospel ministry, and being at a loss what to do, I would set apart this day for fasting and prayer, to give myself up to God, to spread my case before him, and to ask wisdom of him according to James 1:5. Also, to pray for grace and ministerial gifts, to mourn over all my sins. and to

examine what evidences I have of grace. In giving myself away to God, I would first give him my heart; secondly, my time and all my natural powers; thirdly, I would sacrifice by the cross all my natural passions, that so I may become crucified to the world and all sensual pleasures, and they to me. In asking for wisdom, I would ask with engagedness, and a desire to find the truth, with a single eye to God's glory, in Christ's name, and for his sake and interest.

"In the following respects, I think it will be the same whether I go or stay.

"1. In respect to doing all for the glory of God: this I must do in either case—I must endeavor to be holy as God is.

"2. In respect to a continual watchfulness against all indwelling sin.

"3. In respect to a pilgrim's life.

"4. In respect to fasting and prayer.

"5. In respect to death and judgment.

"In the following respects I think my continuance with this people will alter my circumstances:

"1. In respect to the necessary cares of life—new cares will be born.

"2. In respect to living a single life. Though not absolutely necessary, yet in many respects it will be convenient to have a family.

"3. In respect to time for study, and opportunities to get acquainted with the world.

"JUNE 26. Have been refreshed to-day in reading Rev. Mr. Brainerd's life. Long to be an itinerant preacher. A number came to see me on the subject

of settling with them; I feel as if I must leave them.

“JUNE 30. I read them my answer in the negative. Some of the people it irritated, others it filled with grief, and the dear Christians seemed to hang their harps on the willows; so that the scene I beheld was truly affecting. O that the mourners in Zion may be comforted.

“JULY 1. This morning, spent some time in my pleasant grove. Thought it my duty to thank the Lord—though the dear people mourned—for all his mercies while I have been in this place; likewise to pray for the people and commit them to God; also to pray for myself. Thought that I could almost call the trees and stones in this grove to witness that I would be the Lord’s, and give myself to him without reserve. Towards noon I parted with my dear friends, the kind family too in which I have lived, and from which I have received many favors; and, O God, may every mouthful of food, and every comfort I have received from them, be a witness for them at the great day. I called at a few houses as I rode along, and not far from two o’clock P. M. passed the bounds of West Simsbury. And let me here set up a monument of praise to God, while I bid this dear people a reluctant adieu.

“’Tis now two years and a few days since I first entered the bounds of this society, though I have not been here all the time. As near as I can recollect, I have supplied the pulpit twenty-three Sabbaths. In lectures, and on the Sabbath, I think I have been

enabled, through the great goodness of God, to preach fifty-five sermons. The first summer I was with this people the awakening began, and last summer there was a revival. We have had many very friendly conferences. And now, praise the Lord, my soul, and all that is within me bless his holy name; learn to trust in him, and forget not all his benefits."

No sooner had he left this people than the Lord began to make impressions on his mind in favor of his return. The day after his departure he wrote, "By turns felt as if I had done wrong in leaving West Simsbury—at least, feared so. Think I would gladly go back, whenever it shall appear to be duty." The next two days he wrote, "Still had those anxious feelings for West Simsbury." "Poor West Simsbury lay fresh in my mind."

His health at this time was not good. "Feel weak, and have a pain in my breast, so that I am unable to study." "I think the eternal world sometimes looks pleasant, and if my work is done, I would desire, through God's grace, to be willing to go. O welcome death, if I am prepared I fear thee not." "Death seems to be near, yet I am resolved to preach and pray and discourse as long as I can, even while the breath shall enter my body. O that I may have grace thus to do." "Never enjoy myself so well as in retirement."

"JULY 14, Torrington. This day set apart as my monthly fast.

"1. I desire to examine myself as to my evidences of grace.

“2. I would apply to God for wisdom to know how to conduct in all public and private affairs; to win souls to Christ; to know what texts to preach from, and when and where to preach. And I would pray for the quickening influences of the Holy Spirit; that I may be alive in all duties, that every morning may find me up early in God’s work, and every evening find me tired in the same.

“3. As I am perpetually exposed to sin, I would pray God for sanctification, and for strength in future against sin and temptation.

“4. I am here among a poor people, who to appearance are on the brink of ruin by reason of divisions in respect to the preaching of the gospel among them; therefore, I would pray to God for them.

“5. I would examine myself by faith, by repentance, by the aims I have in acting.

“Had some freedom early in the morning, but the day has been spent with little life—my mind in confusion, and my body in pain. It certainly must be astonishing to angels, to see such creatures as we are enter upon the noble worship of God with such dull hearts; that his love should be so great to us, and ours so cold to him.

“JULY 17. Spent about an hour and a half this morning, in retirement in a grove. Felt as usual till on the way to meeting; then was much animated to see the people flock together—was too self-sufficient; but had not read the first psalm before I was shut up, and so dragged on heavily through

the forenoon. After a dull intermission, was scarcely able to perform in the first prayer; forgot my sermon, and all the afternoon it seemed like telling a dream. The assembly was very large; I felt hurt for them after meeting, to think they had been so poorly served. Thus God destroys the hope of man, and my heavenly Father frowns upon me; but I would be dumb before his throne, and not dare dispute his will. I have great reason to be thankful that I was not entirely confounded before the people; and to mourn that I am no more concerned for God's glory. Well might our Saviour cry, when his Father's presence was withdrawn. God lets me see something of my wicked heart; O it will be a great wonder, if ever I should get to heaven."

After a few weeks, the Lord inclined the people he had left to renew their invitation. At first his course was not plain, but seeking divine guidance, he soon returned to West Simsbury and met a friendly reception. On repassing the bounds of the congregation, he writes, "Many gloomy thoughts passed my mind; I endeavored to pray, as I walked along, that God would take the matter into his own hands in respect to my continuance with this people." A little onward in his journal, these sentences occur: "Feel many struggles in my mind respecting this people." "Better as to bodily health, for which I would bless the Lord; feel more as if I should settle here, but may my heavenly King govern wholly in this affair." "Having travelled about and been in awakenings, and found it as I trust my life, now to

think of being deprived of this privilege, and of staying in one place, almost sinks me to the earth. I seem as much out of my element, when confined to one place, as a fish out of water."

During this season of distressing perplexity to himself, and of no less painful suspense on the part of the people, Mr. Hallock received a respectful yet earnest and touching address from the youth of the congregation, in which they entreated him not to blight their expectations, and leave the defenceless lambs which Christ had given him, to be scattered and lost upon the mountains. The counsel of the Lord which standeth for ever was also in favor of his continuance; and by degrees, not without much fasting and prayer to learn his duty, the gloom and agitation of his soul gave place to a sweet serenity, and he wrote, "I believe I have been much to blame for perplexing my mind about the future, and particularly in respect to my settlement with this people. O that I might ever be mindful of our Saviour's kind caution in the latter part of the sixth chapter of Matthew." "Though I have had many discouragements, yet I think it is the mind of Christ that I should settle here in the work of the ministry."

A fear of inadequate support seems to have made no part of the good man's trial. Possibly it was on the principle which he afterwards applied very happily to another. A youth, having a call to settle in the ministry, came to Mr. Hallock in a state of indecision on the ground that the salary offered was too small. Mr. Hallock said to him with equal

solemnity and kindness, "My young brother, it may be as much as Christ can afford to give you." In the twinkling of an eye, doubt vanished; the youth was settled on the salary; and now, after an experience of forty years, can affirm that he has "lacked nothing," and also that he has never felt one moment's uneasiness in view of his moderate income.

"SEPT. 4, 1785, Sabbath. Spent about an hour and a half this morning in retirement. A little before meeting felt gloomy, and I think never had such darkness and depression of spirit as I experienced throughout the meeting in the forenoon. My trouble was not from a fear of death, for I longed to die. I would be willing to bear whatever my heavenly Father lays upon me. But O, what shall I render to the Lord for all his kindness! I think I can say this afternoon, 'It is good for me that I have been afflicted.' I scarce ever enjoyed sweeter freedom. I don't know that I ever returned to my room with so great cause to be thankful, with a more cheerful heart, with clearer evidence of my good estate, and with a deeper sense of this, that I cannot preach without God's immediate help. Thus are our Saviour's words in some sense fulfilled: 'Your sorrow shall be turned into joy.' O welcome, welcome, blessed hour, when my work shall be completely done, and I shall enjoy God's presence perfectly and for ever."

Arrangements for Mr. Hallock's ordination were now made. The manner in which he met the solemn scene, he thus describes:

“Oct. 24. This morning retired for prayer. Had some freedom in reading Paul’s epistles to Timothy. Desired to keep this day in fasting and prayer that God would go up with us; to renew my covenant with God; to examine my evidences of grace, and qualifications for the great work before me. Spent the day in as close application as I could, especially in reading and praying over the first and second epistles to Timothy. Closed the day with the following resolves in respect to the ordination:

“1. Resolved to meditate on answers to the questions which I suppose will be asked, and to spend what time I can get in prayer.

“2. Resolved to endeavor to use my friends well, and to pray for them.

“3. Resolved, above all, to trust in God, and accept of him as my *only* hope, and to submit all the affairs of the approaching day into his hands.

“Oct. 25. For ever blessed be the Lord, that I have had more freedom of late than formerly in prayer. This afternoon the council met to assist in my ordination. They formed about seven o’clock this evening, and finished my examination about ten o’clock. I have reason to fear, because my soul cries no more to God for his gracious presence.

“Oct. 26, 1785. Now the solemn day is come when I expect to be set apart to the sacred work of the ministry. Spent a little while very early in private prayer. Prayed in the family where I lodged; then joined in prayer, and also prayed with my dear brother Hitchcock in private; then repaired to the

council, where I met my dear father and kind brother. Between the hours of eleven and one, the solemn services were performed. The Rev. Mr. Gillett made the first prayer. The Rev. Mr. Mills preached from Matthew 5:9: 'Blessed are the peacemakers; for they shall be called the children of God.' The Rev. Mr. Marsh made the consecrating prayer. The charge was given by the Rev. Mr. Robbins, and the right hand of fellowship by the Rev. Mr. Hawley. The concluding prayer was offered by the Rev. Mr. Knapp. The ministers and congregation manifested great solemnity. No opposition appeared; love and unity seemed to reign. In the time of laying on hands I endeavored to think of the ordination mentioned in Acts 13:2, 3; but I have reason to mourn my deadness.

"Bless the Lord, O my soul, for all his mercies, temporal and spiritual, and be not ungrateful to let his mercies die in unthankfulness. O that I may ever make progress, and never rest this side the skies; but like a field of precious wheat, or like a fruitful tree by the gentle streams that never withers, may I bear fruit more and more, even a hundred-fold. And may I fulfil my part, and move in my proper place and station, and flourish in the Christian and ministerial life, and be always active, and bring out of the treasures of God's word things new and old; that my latter end may be like burdened boughs, pressed down with yellow fruit, for Christ's sake. Glory be to the Father, Son, and Spirit. Amen and Amen."

The mental conflict now past, Mr. Hallock found the new relation at once giving birth to a new affection for the people, who were before very dear to his heart. Reluctant as he had been to form the connection, it is no sooner formed, than pastoral love swells his soul, and prompts to a cheerful entrance upon his arduous work. This fact the first record of his pen puts in our possession.

“OCT. 27. Had but little time this day for meditation and prayer, yet had satisfaction in reviewing the transactions of yesterday; felt my heart knit to the people; felt willing to spend and be spent for them, and that I had done my duty in staying with them. O that God would go up with us; O that we might lean on him, and not on our own understanding.”

In commencing his pastoral labors the Sabbath after ordination, he preached in the morning from 2 Timothy, 2:15: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” In the afternoon, his sermon was founded on 1 Thessalonians, 5:12, 13: “And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves.” In the former discourse, his design was to point out “a minister’s duty to God, to himself, and to his people;” in the latter, to show “the duty of a church and people to God, themselves, and their minister.”

CHAPTER IV.

FIRST TWELVE YEARS OF HIS MINISTRY.

Soon after his ordination, he adopted for his motto, "WHAT CAN I DO FOR GOD?" And from his subsequent life, we may suppose him to have repeated this question every morning in his closet. Throughout his ministry, he had frequent seasons of bodily indisposition, yet he rarely omitted, for a single week, the appointment of religious conferences and prayer-meetings, and very seldom failed to attend them. An impression was early made on the minds of his people, which ceased not to deepen till the day of his death, that he was ready to go the full extent of his strength, and often beyond the limits which a wakeful solicitude for personal health and life might have deemed safe, to promote in different ways their own highest interest and the dear cause of his Redeemer. Some extracts from his diary, for several successive days, may here be introduced as a fair specimen of his ordinary parochial labors.

"FRIDAY, DEC. 2, 1785. Rose early this morning—had some satisfaction in study and prayer—spent the day in making preparation for the Sabbath—had a comfortable time in visiting a sick person in the evening.

"DEC. 3. Spent the day in preparing for the Sab-

bath. As usual in prayer, morning, noon, and evening. Find it hard work to keep my own body in subjection.

“DEC. 4. Sabbath. Rose about four o'clock. Some freedom in prayer, in repeating my sermons, and in meditation on the love of God. I would now arrange the duties of the day in the following order: 1. Prayer. 2. Repeat my forenoon sermon; then spend what time I can get before meeting in ejaculation and reading; then spend as much as possible of the intermission in some profitable thoughts and conversation. 3. Watch over my heart after meeting, mortify my inordinate affections, reflect on the duties of the day, and examine myself for a better world. 4. Labor to be prepared for the conference both by prayer and meditation. And O that I may not go to meeting this day in my own strength. Felt shut up in the forenoon. It was stormy, and but few people attended. This afternoon, more freedom. After meeting, was uncommonly free from dejection—had some freedom in conversation—caught a few minutes for meditation and prayer before the conference—some freedom in conversation at the conference. O how sweet were the hymns they sung. But O, how do I seek myself too much, and deny myself too little.

“DEC. 5. As usual, in reading Dr. Doddridge's life. Spent the afternoon in visiting four families. Was enabled to discourse some with each of them on spiritual things. Spent this evening in study and conversation; but O, my barrenness.

“DEC. 6. Had little time for prayer to-day. This

afternoon visited a sick person, and discoursed and prayed with him and his family. This evening attended a conference with the young people—very dull—resolved to keep the morrow, if the Lord will, in fasting and prayer.

“DEC. 7. Rose about daybreak. Had but little life in prayer this morning. Determined to keep this day according to my resolve on the sixth of last May. Had a friendly conference this evening.

“DEC. 8. Can hardly hold up my head because of my sins. In the evening we had a friendly conference. O that I might feel more serious and engaged in religion.

“DEC. 9. Had uncommon sweetness in reading and praying over the thirteenth chapter of John in private. Think God lets me see a little of my unprofitableness. Had a conference this evening—walked home, after meeting, in the rain.”

In the spring of 1786 Mr. Hallock was married to Miss Mercy Humphrey, a daughter of Oliver Humphrey, Esq., of West Simsbury, whose family connections in the place were numerous and respectable. She was sister to the wife of Rev. Mr. Fowler, with whom Mr. Hallock had read divinity, and the date of her Christian hope, as already stated, was from the revival in 1783. Before his marriage, he writes, “O thou fountain of wisdom, wilt thou give me grace to act discreetly and wisely in this difficult matter, and provide me a help-meet, one of thy friends that may bear the burden with me; or, if I can do thee more service by living a single life, ‘thy will be done.’”

“Never let me marry, I pray thee, unless it fit me for thy service, and be for thy glory.” “If it will not be for the good of Christ’s sheep and lambs in this place, O my heavenly Father, forbid it.”

On entering the family state he did not make the too common plea, that an increase of secular care must excuse some remission of devotional exercises—a plea as false in principle as it is often fatal to a life of piety. His more correct reasoning, and his resolution in consequence, are worthy to be set in diamonds. “As I have now entered a scene of new cares, so I would resolve to be more watchful and prayerful. And whereas I have had three stated times for prayer in twenty-four hours, I am resolved to add two more, until I shall think it my duty to alter; so that my stated hours of prayer, if the Lord will, shall be six o’clock and ten o’clock A. M.; one o’clock, six o’clock, and nine o’clock P. M. O that I might be sincere in these duties.”

His subsequent journal sheds no light on his actual practice in regard to this resolution. The compiler inquired of Mrs. Hallock respecting it, after the death of her husband. She said in reply, “I never knew his stated times for secret devotion, but this I can say, he seemed to be praying nearly all the while.” A specimen of the manner in which his private fasts were observed, will not be void of interest.

“JUNE 28, 1786. The change in my circumstances of life, and many cares and concerns have so filled my mind, that I have not attended to fasting and prayer as usual. Alas, I have omitted two of my monthly

fasts. I fear the greatest reason has been the want of a better heart, and my soul feels the unhappy effect. Therefore I would, by the will of God, set apart this day to fast and pray, and humble myself for all my sins. The method I propose is as follows :

“1. To pray for divine direction and assistance.

“2. To read in my journal, especially the history of my former fasts.

“3. To examine my secular dealings with my fellow-men.

“4. To read the Bible and other good books as I think proper.

“5. To sing at times.

“6. To look back on my past life, and search for my sins. Here I find I am guilty of lukewarmness—of carnal affection and conversation—of inordinate love to this world and the things of it—of unfaithfulness in my calling—of backwardness in religious conversation—of misspending time—of pleasing myself—of being too superficial in reading and study—of making resolves and breaking them ; particularly my neglect of the two last fasts. For these, and all other sins too numerous to mention, I would confess and humble myself before the Lord.

“7. To pray for the forgiveness of my sins—for sanctification, that all the sins just mentioned and all my other sins may be subdued—for grace to do my duty, as the head both of a natural and spiritual family—for the continuance of bodily health, and that God would order my secular affairs in respect to a house and home of my own—for my relations—for

this little flock—for the church at large—for all the ministry—for all in authority—for all my enemies—for all the distressed either in body or in mind. These, and all other petitions which it is my duty to make, would I bring into my prayers this day. And O, let me never forget to pray for the Holy Spirit and the continuance of spiritual privileges. I would also pray that I may rightly improve all mercies and judgments, and may be prepared for the Lord's supper next Sabbath.

“8. To offer thanksgiving to God, for common mercies, as food, health, clothes, friends; for spiritual mercies, as God's holy word and Spirit, opportunities for prayer, meditation, reading, conversation, and all seasons for the service of God, public or private.

“9. To contemplate the glories of the upper world.

“10. To examine whether my evidence is clear, as a Christian, or as a minister. As a Christian, have I faith? is my path like that of the righteous? have I clean hands? have I David's repentance? As a minister, do I perform the work of a minister? does God own me by his Spirit in giving me success?

“11. To renew my covenant and resolves.

“I have spent more than twelve hours in this work to-day—have had but little life. I am resolved, Providence permitting, to keep next Wednesday in like manner. O that I might be better prepared than I have been to-day. I cannot but wonder that my bodily health has held out so well.”

The solemn dedication of his dwelling-house to God may here be worthy of notice.

“To-day I have removed into my new house. I call it Rehoboth, because the Lord hath made room for us. O my God, it is a gloomy mansion without thee, and I would love thee more than houses or any thing. Lord God, I would give it up to thee, whose it is and every thing else, that it might be for Jesus, and wear out in the service of his church, and not be converted into food for lust, but may it be sanctified by the word and prayer. O let me not feel as if it were my home, but only a tabernacle for a few days at most; hence, may I use it only in thy service, and in seeking that kingdom which cannot be shaken. Hence, O my God, I would devote it to thee, to be taken from me, or I be taken from it, at thy pleasure. Of thy grace I have received it; I would thank thee for it, and for stirring up my dear people to help build it. O Lord, remember *them* for good. And praised be thy name, that my people do not appear to envy me, but to rejoice to see me have a comfortable house. O give me the heart of thy servant David, when he came and sat before thee and said, ‘What can David say more?’ and also when he said, ‘Both riches and honor come of thee, and thou reignest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all; now therefore, our God, we thank thee and praise thy glorious name. For we are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.’ Teach me, O my God, to study what I shall render unto thee for the favor of

this temporal house, and for all thy innumerable benefits."

A family, commenced and proceeding on principles so entirely Christian, could scarcely fail to be happy. In the course of a few years, God gave to his servant two sons and one daughter. His elder son, Jeremiah Humphrey, whom he educated at Williams college, became presiding judge in the Circuit courts of Ohio, and an esteemed officer of the church in Steubenville, where he died, Nov. 29, 1847, in the 57th year of his age. His other son, William Homan, ever lived with his parents, or near them; took the charge of business at an early age; and for many years, in connection with his mother, almost entirely relieved his father from secular care. The youngest child, a daughter by the name of Sarah, died in her fifteenth year, as will hereafter be noticed.

These children very early ascertained the first wish of their parents in respect to them. They saw daily proof of one steady and earnest desire to train them up for heaven. Yet Mr. Hallock was accustomed to say less to his children at set times, by way of formal address, than some godly parents. It was the deep interest which he himself ever seemed to feel in religious things, it was his marked Christian deportment, his inimitably solemn and affectionate manner, which gave lessons on the importance of early piety, that his children could not misunderstand. Often, too, when walking in a retired field with one of them, he would press the subject of personal religion, and then invite his son to kneel with him under

a tree, and there cry to God for the salvation of his soul. In his family, he seldom had recourse to the rod of correction, and whenever it became necessary, it was his uniform custom to pray with the offender before he dismissed him. Of his sense of the value of daily prayer with his children, the following fact is a pleasant evidence. A clergyman once lodged at his house when Mr. Hallock's sons had occasion to leave home at a very early hour. As they were preparing to depart, Mr. Hallock rose and prayed with them while the rest of the family were in bed, and afterwards attended family prayer at the usual time.

To meet the expenses of his family he had but a small income, yet the needy were not turned away empty from his door, and he was liberal in contributions to objects of charity. His house was always the resort of pious strangers, who were attracted thither partly perhaps by his known hospitality, but chiefly by the report of his rare piety. He had also a large circle of relatives and particular friends, whose visits were as frequent as they were mutually pleasant and useful. At one time he writes, "For these nine days past I have been mostly taken up with company. I think we have had the privilege of giving more than fifty meals within about a week. Was visited by the dear Rev. Mr. Hopkins of Newport," the late Rev. Dr. Hopkins; "he seems almost like one of the old apostles." Again, "I have given away considerable for me within a few days, and I trust cheerfully; but it is all the Lord's—I am only his steward, and let him have all the praise; and O,

may I, a wretched sinner, find eternal life of his boundless mercy in Christ, and may my poor children live before him."

The following statement, by an eye-witness, is equally illustrative of strong faith and a generous heart: "In the early part of Mr. Hallock's ministry, I was laboring with him in his field. It was a year of uncommon scarcity. He had just stated to me his fear that he should not be able to make his stock of grain meet the coming harvest, when a colored man, a total stranger, came into the field. As he approached Mr. Hallock, he took off his hat, made a low bow, and said, "Massa, I have poor woman and children, and no crumb bread. I try get 'em some, but nobody pity negur. Good massa, can't you give little corn, so they no starve?" Mr. Hallock replied at once, with cheerfulness, 'Go with me to the house.' He went to his granary and divided the scant supply of his children's bread with this stranger."

For a short period in the autumn of 1786 his health seemed to be so affected as to give indications that his work on earth might be soon closed. At one time we find him lamenting his inability to retire longer to his "pleasant grove," and at another making the following reflection:

"I think my disorder threatening, but, through the goodness of God, I am not terrified. For though I never before had such a sense of my ill-desert, yet I have a sweet and all-supporting hope in Him who

came into the world to save sinners. I do not know that it ever seemed more desirable to go and be with the Lord. These are my feelings, if I am not deceived ; and O may I be thankful for such unspeakable comforts, and know assuredly that I cannot stand a moment but as God holds me up. And now, O Lord, I pray, that whether I shall die or recover, thy name may be glorified—that I may praise thee in life or in death.”

“ I should be glad to live, that I may serve God and his church, and be a comfort to my dear consort, friends, and all mankind. As a general marches behind, while the enemy presses on the rear, till his army are all over the dangerous passage, so I should be glad to help my wife, and friends, and all this little flock down to the grave, and safely over Jordan’s cold stream, and then follow them. But I desire to be calm and silent, and not dispute my Maker’s will. Heaven’s high decree shall stand, and through grace my soul shall say, Amen. What if I die ? God and the church shall live ; therefore all will be well. I trust I feel in some measure reconciled to death, by God’s great grace. I find idle hours the most irksome, and am resolved to endeavor to be in some active service for God while I live.”

A day of fasting, which he observed at this time, he thus describes :

“ SEPT. 5, 1786. To-morrow is my monthly fast, but as I view myself in a declining state, and as my temporal affairs are such that I can better attend to-day than to-morrow, I would set apart this day, I

That I might 'hear the rod, and who hath appointed it.' 2. That I might serve God better for all this, and be purged. 3. That I might be spared a little longer to pray and preach. 4. That I might be ready for death, according to the latter part of the twenty-fourth chapter of Matthew, or for whatever affliction a holy God hath in store for me. 5. To take a view of the great mercy of God which is still continued towards me. 6. To examine myself: Do I love the church? Have I repentance and faith? Am I patient? 7. To confess my sins. 8. To pray for my dear relatives, that they may give me up to God; to pray for my people and all people, but especially for dear Zion and this church in particular; for the babes, children, young people, middle-aged, and aged. And I would consider that sin is the cause of the rod; that whatever good I have at any time, is God's gift at will; that trouble is sent to bring me nearer to God, to try and humble me; that I have received much good at the hand of God; that it is God only who sends trouble; that God never lifts his rod but to execute his own most holy, wise, and good purposes. Have been enabled to attend, as prescribed above, yet with much weakness, and not all the time. I felt as if I could pray for any thing above mentioned, as well as for my recovery; and now I would conclude by devoting myself to God, and renewing my covenant and resolves."

On his return from a journey, October 13, he writes, "I resolved, and for the most part put it in practice, that no company should divert me from my

wonted private duties, and I think I never enjoyed so much continued sweetness on a journey in my life."

"OCT. 21. I receive many kindnesses from my people for which I would give thanks.

"DEC. 14. Received, to-day and this evening, some unseemly treatment, but hope these persons had an interest in my prayers. Therefore, Hebrews 12:2, and similar passages, were pleasant to me. O 't is a pleasant thing to forgive."

"JAN. 1, 1787. I am now brought to see a new year: O that —. Of late, have not been so formal as common in prayer, and have had more freedom. For this new year I would make the following resolves:

"1. To rise by daybreak.

"2. To read daily one day's account from my journal for the year past.

"3. To be more fervent and watchful in my usual times for prayer.

"Sweet peace in my soul in the evening sacrifice; and rejoiced to see Capt. — willing and urgent that his daughter should make a public confession; it strengthens the evidence I have long had of the piety of this sweet man.

"JAN. 2. Rose about the break of day. Uncommon sweetness and some fervency in secret and family prayer; also in reading the Bible, in singing, and reading in my diary, according to my resolves yesterday. This evening had some sweetness in conversation.

"JAN. 26. O it would be sweet living, if we could live only for God. Have great reason to be thankful

that trials and public commotions have not disturbed me of late, as formerly."

Later in life, Mr. Hallock addressed a clerical friend who was agitated by difficulties, in this manner: "Be not alarmed, my young brother. Soon after my ordination I thought for a time they would kill me. One enemy opened a battery on the right, another on the left; I trembled—I looked to see myself fall every moment—I wondered that I remained alive; but I found, after a while, it was all *roar, roar, and not a single bullet.*"

"FEB. 21, 1787. At noon, to-day, the dear Mr. Andrew Mills set out for New Haven, Vt., which caused many-a parting tear. My soul laments the loss of such a friend. He is a friend to Zion, and always appears attached to God's honor. In prosperity and in adversity he discovers great calmness of mind; a friend to all, much in reading and prayer, constant at public worship, beloved by the good, and revered by all. He is pleasant in his temper, and easy of access; his voice sweet, his countenance manly, his life unspotted. Thy fellow, O Mills, thou hast scarce left behind. Poor sinners, you have lost an unfeigned friend. Ye little children and babes, weep. Sigh, O ye youth; and ye mourning lambs of the church, cry to God that he would make up this, as to sense, irreparable loss; for methinks I see our Zion shake at the removal of such a pillar."

Some years after this painful parting, Mr. Hallock made this choice friend a visit. He found him a deacon in the church and highly useful in the desti-

tute region where he was located. The wisdom of Providence in the removal of such a man from a place where his services were less needed, Mr. Hallock now clearly saw, and at once became thankful for an event which had drawn from his heart the above touching lamentation.

“MARCH 20. Spent part of the day in study, part in conversation, and part in preaching a lecture for old Mrs. B——. O ’tis sweet to work for Christ.

“AUG. 6. Some sweetness in reading and meditation as I rode from Winchester home; in visiting likewise. I felt as if I wanted to see some friends who, I had heard, spoke some things that looked like prejudice against me, that I might thank them for the good which I hope it hath done me. Thought I could bless God that my portion doth not lie here.

“AUG. 26. It cuts me down to see the inconstancy of my people. They seem to be leaving me, who ought to have been my stay, like Aaron and Hur. Every wind of doctrine tosseth them about; and alas, what will they do in the end? These things sink me down; but *hope thou in God, O my soul*. Have lately fixed this for my motto, which I think is sweet, namely, ‘God’s holy will shall be my stay.’”

At no period of his ministry did the piety and fidelity of Mr. Hallock save him entirely from trials of this painful character. He sometimes spoke of them with deep emotion. A pastor, whose care for his flock was as incessant as his love for it was strong, he could not see it diminish by the voluntary withdrawal of individuals, without intense grief. And

most of all he was grieved and astonished at the slight and absurd reasons often assigned for withdrawing from a congregation. Speaking of a recent instance, which had cut him to the heart, he said, "It seems to me like this: Two neighbors, in a passion, come to blows. One of them proves too strong for the other. The weaker one says, 'Well, if I can't have my revenge on *you*, I know what I *will* do; I will go home and whip my wife.' And so the poor inoffensive woman must suffer. Quite as unreasonable is it for persons to withdraw their support of the gospel, because some individual in the society has given them offence."

"JAN. 3, 1788. Made one sweet visit, and resolved, if the Lord will, to make in his strength a religious visit to each family in my society within the course of this year. Felt guilty because I prayed no more this evening.

"APRIL 17. Last week was exceedingly tried with an envious temper; but O, praised, for ever praised be the Lord, the snare is broken, and I have, as I trust, escaped. It seems as if I never loved those persons better with whom I felt uneasy.

"SEPT. 26. On the tenth of this month Yale College conferred on me the honorary degree of Master of Arts. O that I might see in this the kind hand of Providence, be made more humble thereby, give God the praise, and have my heart lifted up in his ways.

"JUNE 14, 1789. To-day received a kind letter of rebuke from Mr. H——, a Baptist minister. I

think he wrote with the spirit of a Christian, although in some things he has mistaken me. O may I receive his rebukes like a wise man. O may the sweet day come, dear Lord, when thy children shall see eye to eye."

Mr. Hallock could *give* as well as receive reproof like a Christian. To a clerical brother in a select circle, who was expressing rather strong impatience in view of the remissness of his people, he mildly said, "My dear brother, Is this Paul, or is it Bonaparte?" To another, in a state of unhappy variance with his people, and whose unconcern seemed to be indicated by a more than common attention to his person, he remarked with much effect in the same fraternal circle, "Brother, at such a time as this, when we all ought to be humbly on our knees, I am sorry to see you with powdered hair." After an extensive revival of religion, there was a difference of opinion, with some warmth of debate among the favored ministers, as to the best mode of bringing before the public an account of what God had wrought in their several parishes. At length Mr. Hallock said, with a tone and look of grief and deep concern, "I perceive, brethren, that we shall all need to pray more than once a day oftener than usual, or we shall get into divisions, and do little honor to Him who hath done these marvellous things before our eyes."

"SEPT. 7. Set out on a journey to Goshen. My mind has been more on religion this day than common when I set out on journeys.

"SEPT. 8. Arrived at Northampton a little after

noon; was kindly received by my friends—had some uncommon freedom for me, in meditation, as I rode. About sunset arrived at my father's, where I was kindly received by my dear parents and kind brother and sisters. Spent the evening agreeably in religious conversation with our family and some other friends.

“SEPT. 9. Spent part of the day in conversation and part in study; towards night preached at Williamsburgh, from Rev. 22:17; had some freedom; the people were attentive—spent the evening in a conference.

“SEPT. 10. This morning visited some that were awakened, and some new converts. Many in this neighborhood who one year ago were dead and secure in their sins, now appear to be spiritually alive, and to have the image of Jesus. In the afternoon rode to Chesterfield; preached a lecture, then had a conference: the young converts seemed to enjoy a little heaven below—one was thought to be converted in the meeting.

“SEPT. 11. Visited agreeably, had freedom in conversation and meditation, and felt as usual in preaching the lecture before the Lord's supper at Goshen. After the lecture, six were examined to be received into the church, who, I think, appeared excellently.

“SEPT. 12. Visited all day. Was accompanied by dear friend Coleman and brother Moses.

“SEPT. 13, Sabbath. Rode to Chesterfield and preached for Rev. Mr. Allen. The work of God is

visible in this place. After meeting rode to Goshen, and partook of the Lord's supper there with God's people; then went to my father's, sang some hymns, attended conference at Mr. ——'s, returned to father's, and talked till past midnight.

"SEPT. 14. Visited this forenoon, then rode to Conway and spent the evening with dear Mr. E. B——, who I think suffers some reproach for Jesus' sake.

"SEPT. 15. Visited Rev. Mr. Emerson in the forenoon; preached for him in the afternoon and this evening; but in the evening sermon was almost entirely exhausted, and felt ashamed afterwards and unfit for conversation.

"SEPT. 16. Rode to Williamsburgh—visited by the way—had unexpected freedom in preaching to a large audience. O that God might have the praise.

"SEPT. 17. Set out for home.

"SEPT. 18. Found my family and people well, having been absent eleven days. It has been the most remarkable journey I ever took. I have been better in health than common when from home, and have seen the great power and mercy of God displayed in awakening and converting sinners. This great work appears in Conway, Ashfield, Buckland, Williamsburgh, Goshen, Chesterfield, Northampton, Easthampton, and Westhampton. O come, Lord Jesus, and spread the triumphs of the cross through our world."

During his ministry it was Mr. Hallock's custom to make an annual visit, in the autumn, to his par-

ents at Goshen, his brother at Plainfield, and friends in the vicinity. Besides this, he seldom took a journey, if we except short tours, sometimes for preaching and sometimes to meet ecclesiastical bodies. It is highly gratifying to find him the same devout man and active minister abroad as at home. Whatever relaxation he might need at any time from the severer duties of his station, he seems never to have put off his clerical garments as too grave on a journey, or in the houses of near relations. Once, in prospect of a journey, he made these resolutions :

“1. To watch over my thoughts and conversation.

“2. To take some time for private prayer and meditation morning and evening.

“3. To be ready to preach, if requested, and to do and get all the good I can.”

Again he writes, “To-morrow expect, if I live, to set out with Mrs. Hallock to see our friends in Goshen and Plainfield. O Lord, if it be thy will that we should go, wilt thou be with us going and coming and while there, and may our journey be for thy glory, our spiritual comfort, and the edification of thy people, for Christ’s sake.”

On his return from one of these autumnal visits, he says in his journal, “In this visit, have seen and heard refreshing things in respect to the work of God, in particular at Plainfield. Have preached six times, besides speaking at conferences. I have had a sweet visit with my brother Moses; and now, O my soul, give God all the praise, for to him only is it due.” In bidding his brother’s family farewell, at the close

of these truly religious visits, it was his custom, as all the children gathered around him, to address them in an affectionate and solemn manner on the concerns of the soul. "These scenes," remarked one who was no stranger to them, "were among the most tender and impressive of my life. His visits were as a foretaste of heaven, and his prayers and counsels gave us hope of yet receiving mercy from that God against whom we knew we had sinned. On one occasion suddenly opening a chamber-door, I saw my father and uncle upon their knees, and perceived their tears, as I believed they were wrestling in prayer for the salvation of their children."

The first twelve years after Mr. Hallock's ordination were years of deep spiritual declension, in all the region round about him. We now find him in the midst of this dreary period—altogether the darkest time of the same length, which he was called to witness in the course of his ministry. To use his own language, in a sermon which he published some years afterwards, "Spiritual things appeared gradually to decline, and the church was reduced to a very low and gloomy state." Yet, in this season of peculiar trial, we find him at his post, diligently sowing his seed in the morning, and in the evening not withholding his hand.

"DECEMBER 20, 1789. Lord's day. To-day began to preach systematically. O that I might go forward in my proposed plan, only in the strength of the Lord Almighty.

“APRIL 18, 1790. Religious matters in this place look darker and darker. My soul is perplexed to hear that children and youth get together for vanity.

“AUGUST 8. I think that if God should ask me as he did Solomon, what he should give me, I would answer, ‘Lord, that I might be faithful.’

“AUGUST 4, 1792. Resolved to fast and pray :
1. On account of my sins, the sins of my people, and of the land. 2. That I may be humbled under the testimonies of God’s displeasure. 3. For Zion in her present melancholy state, especially in this place. 4. That I may search my own heart, and inquire whether it is not owing to my slothfulness, that the vineyard in this place is thus grown over with thorns, and broken down.”

Mr. Hallock could receive valuable hints of duty from the passing events of providence. Finding one day that one of his sheep was missing, he made some search for it, and returned home ; but the thought of the lost sheep still gave him inquietude. At length he concluded to make a more thorough search, and found that the poor animal had passed its head between two rails of fence, and unable to extricate itself, had eaten into the earth every thing green within its reach. He at once inquired with himself, “Is it not possible, that some one of my *spiritual* flock is at this moment in deep distress of soul ? I will go through the congregation without delay, and ascertain the fact.” He went, and actually found a member of his church almost in despair, to whom he was happy to impart counsel.

"MARCH 13, 1793. To-day returned from the monthly convention at brother Hawley's. Saw a number of my dear friends in the ministry—felt embarrassed in conversation and in every performance—thought every body exceeded me, and felt great want of a Christian spirit.

"To-day I am thirty-five years old; feel as if I never had done any thing, and never should, as a minister or Christian. O may I be humbled for my unprofitableness, and apply my heart unto wisdom. Think it has of late been some comfort to me, that all should be done in the name of Christ. Sometimes have very trying temptations: O thou that didst deliver David's soul out of all distress, wilt thou save me in the hour of temptation."

Throughout his journal Mr. Hallock mourns often, and very bitterly, over his imperfectly sanctified heart. The temperament of his mind seems often to have led him to dwell more on the dark, than on the brighter shades of his own spiritual state. Yet we are, no doubt, to ascribe these lamentations in great part to his deep knowledge of himself and of God, added to the high standard of spiritual attainment at which he aimed. His sense of entire dependence on God in the Christian course, he illustrates in the following terms:

"The way to heaven is up stream. It is like one ascending out of Ontario into Erie and the higher lakes. But how will the inexperienced youth, in his little open boat, meet the tempest and billows? How, with naught but his hands and paddle, will he ascend the falls of Niagara?"

Somewhat similar imagery Mr. Hallock employed at times, in reference to the conversion of sinners. He was once in a neighboring town, where there was a powerful work of divine grace. In going thither, he had travelled by the side of a river covered with floating cakes of ice. Surrounded as he was with proofs of the mighty power of God in the repentance of stout-hearted sinners, he said that the scene before him was not less wonderful than would be the sight, if the cakes of ice which he had just seen borne down on the strong current, should at once stop and float up stream.

At another time, pointing to an adjacent mountain as he stood preaching, he made use of this simile: "A sheep is lost on that mountain. The wild beasts are howling around it. Left to itself, the poor animal will never find its way off. But the shepherd is now on the mountain in search of it. Possibly he may find it. Just so in the case of the lost sinner. He is wandering in a most forlorn condition. Our only hope is, that the good Shepherd may yet find him, and bring him into the fold."

These anecdotes are at once an illustration of Mr. Hallock's views in respect to the sinner's entire dependence on God for saving grace, and an example of his common practice in the application of surrounding circumstances to some useful end. Yet with these views of man's dependence, he was careful not to excuse any form of sin. No one could be farther from Antinomianism. If he could not *fully explain* the harmonious connection of divine agency and grace

with human freedom and accountability, he *firmly believed in its existence* on the testimony of Jehovah. In a circle of ministers, where the nature of the sinner's inability was the topic of discussion, he stated the following fact: "A man in my parish, who is no sailor, lately made an attempt to cross a mill-pond in a small boat. The water was high, and to his dismay he found himself gradually carried down towards the dam. In this extremity, not knowing how to manage the boat, he called to some persons on the shore. They cried out, 'Row on the other side.' All agitation, he replied, 'I can't.' They cried more earnestly, '*Row on the other side.*' He still said, tremblingly, '*I can't.*' They added, '*Well, then, go over the dam.*'"

"MAY 20, 1793. Have had some refreshment in preaching, but never saw my heart more wicked—never was pressed with greater temptations—many times, seemed to be destitute of faith—could get no comfort from the Bible, or in prayer, and the world seemed altogether vanity. But glory be to the God of all comfort, before I got home last evening, felt revived. Found brother Miller at my house; we opened our minds to each other—went out and prayed together; and I trust my soul was truly refreshed. O may we never forsake the Lord.

"MAY 30. Last Tuesday had a public meeting on account of the drought, though the good Lord sent rain before the day came. Rev. Mr. Miller preached two sermons, and appeared to have extraordinary assistance. My heart, I trust, was in some measure

refreshed. Spent the evening with brother Miller, and rode home with him on Wednesday. It was my lot to preach at West Britain, though I felt as if I could not; for it has seemed at times, of late, as if I could not pray, and as if my poor attempts were shut out. Indeed, many times it has seemed almost as if 'the pains of hell had got hold upon me;' but in prayer and in preaching yesterday, the clouds seemed to disperse, and I had unusual freedom and satisfaction. The audience were very attentive, and after meeting I enjoyed a sweet evening. This morning, felt as if I could spend the day and the night in numbering over the richest joys. My mind is calm and serene, and it almost seems that I should be glad to leave this world, and be with Jesus. May God have all the praise of this deliverance; may this mercy teach me for ever, in trouble and at all times, to trust, and cry unto him. And if these lines should ever be read by any one, may he or she be encouraged to pray without ceasing to God in trouble, and not faint; knowing that God will appear for the distressed, if they pray to, and trust in him.

"MARCH 1, 1795. To-day heard of the death of my sister Abigail. Her natural temper was very agreeable, and sweetened, I trust, with true grace. She was the desire and crown of her husband, the delight of her parents, the glory of her brothers and sisters; kind to all, beloved by her neighbors, and esteemed in Zion. But her work is done. God hath called her away, we trust, to himself; and blessed be his name. May her bereaved consort, parents,

and all of us, find this loss made up in God ; and be prepared to go when our turn shall come.

“MAY 2, 1795. Last evening had agreeable conversation with brother Griffin.* Spent this forenoon with him in retirement and prayer, I trust profitably. Conversed until about two, and then parted with him. O may we so live as to meet in a better world.

“JUNE 7. Yesterday my dear father came to see me from Goshen ; gave me a more particular account of my beloved sister's death, and brought some of her private diary, which I think is expressive of true religion. O may God have all the praise.

“JUNE 5, 1796. Had rather more freedom than common in private duties last evening ; and was favored in preaching, this morning, beyond my expectation. But in a sermon to the youth this afternoon, have been dreadfully unfruitful, and had but little attention. Feel ashamed and confounded. O that I might feel like a child under the parent's rod, and that God would have mercy on the youth.

“SEPT. 18, 1796. Lord's day. I am troubled with a dull, inconstant mind, and a treacherous memory, so that I find it difficult to compose, to speak, or pray. Whence it ariseth, I cannot tell ; whether from disease of body or want of grace. But let it be from what it may, I have no way but to go to the Lord and wait for his salvation. The meeting to-day has been thin and dull ; I have had but very little sense of things, either in preaching or praying.

* The late Rev. Dr. Edward D. Griffin, then a youthful pastor in the adjacent town of New Hartford.

Yet I must not forget the unusual comfort the Lord was pleased to grant me this morning, especially in family religion. But my Beloved is withdrawn as to his sensible presence, and I am left to mourn. Still, 'though he slay me, yet will I trust in him.'

"JULY 2, 1797. Rather more freedom in prayer and preaching and at the Lord's table. Through the tender mercies of God, I have been more comfortable in mind for nine or ten days. The peace I have in Jesus unspeakably exceeds all the joys of this world. O Lord, make and keep me humble, and draw my soul more and more to thee.

"AUG. 1, 1798. I have this day, by the help of God, finished my little former harvest, and I would now bless the Lord for the harvest, and for success in the ingathering of it. I would confess my sins, that I am so carnal, and like those who make provision only for the flesh. O that I might have a part with that happy number who will one day reap everlasting life."

In this connection it may be proper to introduce a few more of Mr. Hallock's harvest thoughts: "O Lord, may we begin the harvest in thy fear, and have strength and grace to gather it as thine and for thee; and may it all be used in thy service—may every swath and every sheaf be sanctified by the word and prayer; and O, let thy spiritual mercies fill the earth also in the building of Zion."

Again, "We have a comfortable supply. O Lord, the harvest is thine; thou madest it to grow—the favorable time to gather it, the health, the strength,

the skill, the success, are all of thee, who buildest the house and keepest the city. And now, O my God, may we have grace and wisdom to use it wholly for thee, and may thy blessing, without which all is still in vain, rest perpetually upon us, and wilt thou teach us thy statutes and grant us the spiritual harvest, the Holy Spirit and its fruits unto eternal life."

In conversation with a candidate for the ministry, who had been attracted to his roof by the report of his piety and worth, Mr. Hallock once remarked that one year, when the Lord gave him an uncommon supply of forage, he was led to inquire what it meant, and in what way he should use the whole to the glory of the Giver. He added, "Before spring the matter was quite plain. For there was a great revival among my people that winter, and I had occasion to keep at different times more than fifty horses for Christ's ministers. I now saw for what purpose God had so kindly and providentially filled my barn." At another time, walking out with a Christian friend in the fertile fields, he said, "How thankful we ought to be for this meadow. I sometimes feel afraid to enjoy the good things of Providence lest I should abuse them."

When he purchased his place, there was a young and thrifty orchard upon it, from which the planter himself never received much, if any fruit. This orchard, situated on the side of a hill, yielded a supply for Mr. Hallock's family in seasons when fruit in the valley failed. After several years the thought occurred,

that he was under a sort of obligation to set out another orchard for the benefit of his successor. He resolved at once to do it. While planting the trees with the assistance of his son, a young preacher came into the field who had lately received an invitation to become the minister of a neighboring congregation. The young man for a short time put his hand to the work, when Mr. Hallock, turning to his son, said, "Homan, when I am dead, do you give Mr. M'L—— some of these apples."*

"SEPT. 2, 1798. Feel that I have been inadvertently imprudent, and am afraid that I have injured the feelings of some. O how much do ministers need to be 'wise as serpents and harmless as doves.' O Lord, wilt thou forgive my imprudence, prevent its mischief, and humble me, and make me more watchful, and make me wise and prudent for the sake of Christ and his interest in the world." At another time he writes, "Feel as if I had been imprudent in saying perhaps exasperating things against the Deist. O my God, I would wish to be faithful to thee, and always ready not only to suffer but to die for thy sake."

Here it may be proper to mention that Mr. Hallock, in his habitual intercourse with his people, was a striking pattern of genuine ministerial prudence. In things indifferent he was ever ready to yield to the views of others with much meekness and gentle-

* More than thirty years after, when this young clergyman's apple crop failed, this direction was in a pleasing way literally fulfilled.

ness, as knowing that "a soft answer turneth away wrath;" but in cases which involved the interest of Zion, or the welfare of souls, he was bold and immovable, "come life or come death." He knew nothing of that timidity which deserts its post at the approach of danger, and which too often conceals itself under the specious name of prudence. If he manifested more of the harmlessness of the dove than of the serpent's wisdom or the lion's boldness, yet in neither of these elements of character was he deficient. It was the combined influence of these qualities, ever modifying each other in a manner peculiarly happy, which saved him alike from the meanness of cowardice and from rashness.

On learning that any member of his church had been guilty of an offence, his practice was to go at once to the delinquent, and with great plainness and tenderness urge the duty of repentance. Often he was successful. In one instance he is said to have taken *this* course. A brother, who had been to talk with an offender in the church, informed Mr. Hallock of his ill-success, and asked if he should not make a second effort. "Stay," said the affectionate pastor, "and let me first go and see him." He went, and addressed the offender in nearly these words: "My dear brother, I have an unusual affection for you. I can scarce tell you how much I love you. I have been thinking about you of late night and day. My love to you has seemed stronger, within a short time, than ever before." The man burst into tears; he could let him proceed no further; his heart

melted ; he confessed his fault, and engaged to make requisite satisfaction to the church.

In an interview with a parishioner unhappily poisoned with infidelity, and known to possess Paine's *Age of Reason*, Mr. Hallock became very earnest ; and in a determined solemn tone exhorted him, at parting, to go home and burn that pernicious book. Failing of success, he called upon him to remember, that his minister had been faithful to warn him not to keep in his house a book which blasphemed the Saviour of the world.

On one occasion when he was present at a meeting of the school society, an open infidel was appointed a school-visitor. Mr. Hallock knew this infidel to be a man of learning and influence. He was aware that any interference on his part would certainly give great offence to the man and his friends. But the lambs of his own dear flock were in peril. The cause of God was concerned. He dared not be silent. He felt constrained to take a bold stand, and risk consequences ; though, as in Paul's case, no man should stand with him. He rose, fearless as Daniel prayed, and pleaded the cause of Christ and of souls against infidelity, with an eloquence which delighted the friends of Christ, astonished all, and procured, through divine favor, a reversal of the improper appointment.

The good man's heart was once grieved and broken by the opening of a dancing-school in the principal village of his parish. It had long been with him a favorite neighborhood for religious conferences.

He still continued his meetings there as usual. One evening he perceived several learners of the gay art in the conference-room, and remarked that, though painful to himself, yet he felt constrained to give a solemn admonition. After a proper introduction he said distinctly, that he feared that all who attended the dancing-school were in the broad way to hell. In stating the matter afterwards to one of his aged deacons, he said, "I did n't know but they would kill me for it; but then I thought, if they did, they could only kill the body."

When his people had erected a house for public worship, there was a difference of opinion as to the sittings; some were in favor of pews, others of slips. To settle the question, a meeting of the society was called. On the Sabbath preceding this meeting, Mr. Hallock, ever anxious to avert evil, related, at the close of service, substantially the following anecdotes:

"I was last week at C——, and saw a poor sinner in great distress for his soul. He informed me that he received his first deep impressions under a particular sermon. After conversing with him as to his spiritual state, I told him I had a special reason for asking whether, when he heard that sermon, he was sitting in a slip or in a pew. 'O sir,' said he, 'I cannot tell. My mind was so overwhelmed with what the preacher said, I paid no attention to other objects.'

"I found another person in transports of joy. His tongue was loosed in the praises of God. He spoke

in rapture of the love of Christ. After other conversation, I made the same inquiry of him. He replied, with some impatience, 'I neither know nor care about that matter. It is enough for me, that God was pleased in his great mercy to appear there for my sinking soul.' "

The people met in a spirit of conciliation, and reached a harmonious result.

CHAPTER V.

REVIVALS AT THE BEGINNING OF THE PRESENT CENTURY.

NEAR the close of the last century, commenced in New England what has been appropriately termed *the era of revivals*. Not that revivals of religion were till then unknown, for they had distinguished the ministry of Whitefield and Wesley, Edwards and Tennant, and may be traced back to the memorable day of Pentecost, and to the earlier times of Ezra and Josiah; but that they have since been more extensive, continuous, and powerful than before.

At this period, so auspicious to Zion at large, very many churches in Connecticut awoke from the deep sleep of years. The influence of the Holy Ghost was now, to a broad extent, marked with uncommon power. Mr. Hallock's people were not left without a large share in the glorious work. After a trial of his faith—he having labored and looked for refreshing rain, and received but a few scattering drops, until ready to sink in despondency—to his unspeakable joy, at the end of twelve dark, long years, the windows of heaven were opened, not to desolate, but to make verdant the hills and valleys under his pastoral care, and to mature abundant fruit. An eye-witness states, that when, on entering a crowded and solemn evening meeting, the good man perceived the Lord to

have come, in very deed, to dispel the gloom which had been so long thickening over his people, he could not suppress the swellings of his soul, but wept aloud.

To this interesting point in his life and ministry we have now arrived, and we rejoice to be able to give a distinct view of this work as it existed in the mind of Mr. Hallock at the time, and was published by him in the Connecticut Evangelical Magazine.

NARRATIVE

OF A WORK OF GOD IN CANTON, CONNECTICUT, IN
1798 AND 1799.

“GENTLEMEN—Through the course of twelve tedious years before this memorable period, the religion of Jesus gradually declined among us. The doctrines of Christ grew more and more unpopular; family prayer, and all the duties of the gospel were less regarded; ungodliness prevailed, and particularly, modern infidelity had made, and was making alarming progress among us. Indeed it seemed to the eye of sense, that the Sabbath would be lost, and every appearance of religion vanish; yea, that our Zion must die without a helper, and that infidels would laugh at her dying groans. But the God of Zion, who can do every thing, was pleased to appear, and lift up the standard of the omnipotent Spirit against the enemy; and to him be all the glory.

“The first appearance of the work was sudden and unexpected, some particulars of which are as follows: The second Sabbath in October, 1798, I exchanged with a brother in the ministry. On my

return the next evening, I found a young person under deep religious impressions.* She told me she was a poor sinner going down to hell; and that her impressions began on the Sabbath in the forenoon, but increased in the afternoon. In the evening her concern was such that she could no longer keep it secret, though it had been her intention that no one should know it. The next evening, at a conference, there was an unusual solemnity, and many were in tears. The morning following, I found two other youth with the one first awakened, whose minds were likewise impressed. On the evening of this day, a sermon was preached by a neighboring minister. The meeting was uncommonly full, and the arrows of conviction reached some hearts.

“A young man told me he had, the day before, drawn a number of books, at the library meeting, on profane history, and was determined to spend the following winter in reading them and the like books; but hearing of this meeting, he came thoughtlessly to it, and soon found he had a greater work to do than to read profane histories. He saw he was an undone sinner, and must become reconciled to God, or perish. His distress arose to that degree, that he seemed almost in despair; he was at length brought into God’s marvellous light.

“After this meeting, about fourteen children and youth were found, whose minds appeared to be im-

* The preacher was the Rev. Timothy M. Cooley of Granville, Mass. The young woman was a daughter of a man who had no confidence in revivals.

pressed. One of them said, 'I have been over a preeipice all my days, and never saw it until now.' The next day it was affecting to see, by the rising of the sun, awakened youth coming to my house to know what they should do to be saved. In the latter part of the day, I visited a number of females in another neighborhood, where these things had been hardly known, and found a remarkable attention. The tear often flowed on the first mentioning of eternal things. In the evening there were found in the neighborhood where the work began, at a house where a meeting had been appointed, about thirty children and youth, who appeared serious, and some under deep coneern. It was indeed an affecting scene, and one particular faet will not soon be forgotten.

"A young woman deeply impressed, said to another in the same situation, 'Do not weep so; what good can it do? God does not regard such selfish tears as you and I shed.' Upon this, the one spoken to took the other by the hand, and said, 'O, you are trying to quiet me, but you tremble yourself;' which was truly the case.

"On the ensuing Sabbath, the work was visible in the house of God; and the conferenee in the evening was full and very serious. One week before, matters never appeared darker; but now the marvelous goings of the victorious Lamb were seen and felt. O how little we know what is in the seeret counsels of Immanuel! The following Monday, when a sermon was preached by a neighboring minister, almost the whole parish came to meeting, and the work ap-

peared to be going on. And it was a day of trembling, even among professors as well as others. It often brought these words to mind, 'But who may abide the day of his coming?'

"Being called one evening to visit a neighbor in distress of mind, I received from her the following information. 'I was sober and thoughtful when a child, used to attend secret prayer, thought I loved good people, and finally concluded that I was a Christian. But hearing that the work of God had begun among us, I thought it became me to examine on what foundation I stood; when I found I was building on the sand. On Monday night my hope perished.' I do not know that I ever saw any one in bodily distress manifest greater anguish. But before morning she found relief, by having, as she hoped, her will bowed and swallowed up in the will of God. She told me the next morning, 'I think I can now take care of my family, and do all for the glory of God.'

"Before the week was out, another came in anguish of spirit, who also had been resting on a hope of his good estate, but now saw himself to be in the gall of bitterness. He expressed himself after this sort: 'I see my heart so opposed to God, that I could not be happy were I admitted to heaven; and I should choose rather to be in hell than to dwell with God.' Indeed this was an hour when all seemed to be shaken. But while some found no rest short of entirely new hopes, others were confirmed.

"The next week on Wednesday, November 1, another sermon was preached by a neighboring broth-

er, when there were but about half as many present as the week before ; and we were greatly afraid that all was about to decline and die. This was indeed a trying hour. No fond parent ever watched the fever of his child at the hour of its crisis, when the period of life or death had arrived, with more anxious, interested feelings, than numbers of God's praying friends watched the work of the Spirit at this critical moment. Every symptom of its being fixed and increasing was as life from the dead, but the thoughts of its going off were more dreadful than the grave. It was not long, however, before it appeared that God had in very deed come to carry on his work among us ; and the hearts of Zion's friends were elated with fresh hopes. Those whose minds were arrested, were, for the most part, increasingly impressed ; there were also instances of new awakenings. The solemnity of this season cannot be communicated. It is known only by experience.

“A brother in the ministry, among whose people the same work had begun, told me that he had seen twenty in a room, the most of them mortally sick and at the point of death ; but that the scene was not so impressivc, as to see a house filled with souls in distress, sensible of impending and eternal wrath, and their feet sinking in that horrible pit whence there is no redemption. Nature does not afford an adequate comparison to set forth these scenes. They exceed the things of time, as the soul exceeds the body, or eternity exceeds time. ‘A wounded spirit who can bear?’ The appearance was like an execution-day.

An awful silence reigned, unless when it was broken by the cry, 'What shall I do to be saved?' But it was not long before, as we hope, one and another were brought to repentance and faith, and into the enjoyment of the pardon and comfort of the gospel. And to behold poor sinners who were but yesterday on the brink of destruction and wholly unreconciled to God, now brought to submit to him, and to hear them sing the new song, entirely surpassed all the victories of the most famous kings and generals of our world.

"Here I would also mention, that the things which took hold of the mind were plain gospel truths, with which the people had long been acquainted, and which they had heard with indifference. I heard one say, 'I used to think I believed there was a God, but I find I never did till of late.' The work was by no means noisy, but rational, deep, and still. The rational faculties of the soul were touched, and poor sinners began to see that every thing in the Bible is true; that God is in earnest in his precepts and threatenings; that they were wholly sinful, and in the hand of a sovereign God. In these things, they seemed to themselves and others like those awaked out of sleep. The heart would oppose, but reason and conscience were convicted, and the mouth was shut. The first that you would know of persons under awakenings was, that they would be at all the religious meetings, and manifest a silent and eager attention. What are called the hard things, such as the doctrines of total depravity, divine purposes, and the like, were popular.

Those who were once angry whenever these things were preached, would cease to object when thoroughly convicted, and rather smite on their breasts.

“There was a man in the place fifty years of age, who had neglected public worship, and had always been opposed to the things of the gospel, and who for some time was at all the meetings. On a certain evening, the first part of January, I made him a visit with a view to converse with him on the state of his mind; when he gave me, for substance, the following account:

“My mind began to be impressed as far back as September, but I kept it to myself. Several things seemed to conspire to increase my attention. Sometime in the fall, I thought in my sleep that my daughter, who is dead, came into the room. I knew that she was dead, and said to her, what have you come for? She replied, ‘Father, I am come to tell you not to be damned.’ Though this was but a dream, it tended to increase my concern. A little after this, these particular words, ‘Prepare to meet thy God, O Israel,’ sounded daily in my ears. But last night my mind was so impressed that I could not sleep. I arose about midnight, and called up my family. We prayed. After which I returned to my bed again, but was equally distressed as before. When the day approached I arose, and taking my garments to put on, it appeared to me that they were God’s, and I trembled to think how I had used God’s property. All that I turned my eyes on looked like God’s things. When I opened the door and beheld the world and

the rising morning, the appearance was the same. And the view of the terrible majesty of that God, whose were the heavens and the earth and all things, so overwhelmed my mind that it took away my bodily strength. I turned about and fell on my knees, for I had not strength to stand. I thought of poor infidels, that though they made light of these things, yet, if the strongest of them were to see the dreadful majesty of God which was now discovered to my mind, they would not be able to stand. After I returned into the house, I directly had a view of the preciousness of Jesus. And I could pour out my soul for Christ's dear ministers. Then my mind turned on the cause of Zion. I longed to have it built up, and the present work go on. I thought of the poor heathen, and said, O that the angel with the everlasting gospel might fly through the earth. I could love my enemies, and pray for their conversion; and confess to every one whom I had injured.'

"This is for substance what he told me at my entering the house, without being asked a question. After a short pause he added, 'I wish you would pray for me, that I may be converted, if God can convert me consistently with his pleasure and glory; if not, I do not desire it. I wish also you would pray for my poor children, that God would convert them; not that they are any better, or their souls worth any more than my neighbors.' The daylight was now gone, and we went to a meeting. The 102d Psalm was sung:

'Let Zion and her sons rejoice,' etc.

"After singing, he expressed himself nearly in these

words, 'O what sweet singing! I never heard such singing before. This is the first happy meeting I ever saw. I never knew what love was before. I used to think I had love, but I find I never had.' This was Friday evening. The following Sabbath the Lord's supper was administered. He tarried as a spectator, and appeared to be filled with comfort and joy. In the intermission he observed, 'This is the first sermon I ever heard.' And he remarked, how gloriously it looked to see Zion sitting at the table of Jesus, and praying unto and praising her King. As he spoke much of his precious Jesus, I inquired, 'Why do you thus admire him?' He answered, 'Because he loved his Father's law.' The question was then put, 'Do you think that Jesus is a friend to the divine law and government?' His answer was, 'Yes, I believe that Jesus has such regard for the law, that rather than see it made void, he would send ten worlds to hell.' The question then was, 'Do you love him for this?' He replied, 'I do.' But all this while, he did not speak of himself as though he thought he was converted.

"The work was now evidently on the increase. We had lectures every week, mostly preached by neighboring ministers. And here I would mention, that the awakenings in other places, the proclamation from the state General Assembly respecting the Sabbath and the regulations in schools, all seemed to be attended with good effects. Conferences were set up in every part of the parish. All religious meetings became full and solemn; and every week, and some-

times every day, would bring the animating news of some one hopefully converted. Indeed, it seemed as if it would be impossible for any thing to stand before the power of God, and that every one must bow. However, dreadful experience proves that natural men are indeed morally dead. They are harder than rocks, deaf as adders, and more stubborn than the sturdiest oaks. That which will break down the rocks, and tear up the obstinate oaks, will have no effect on the carnal mind. As means did not begin this work of themselves, so neither did they support, or carry it on. But as this was the work of the omnipotent Spirit, so the effects produced proclaimed its sovereign, divine Author. One was taken here, and another there; and often those whom we should the least expect. I have seen some who were at this time under the most awakening judgments, as thoughtless as ever; and others in full health and prosperity, pricked in the heart.

“A neighbor, in the course of the winter, had a dangerous epidemical disease—which was now, in some instances, very mortal among us—come suddenly into his family in a threatening manner. Yet neither this terrible sickness, nor the awakening of others, could arouse his attention. But after the family were all recovered, this neighbor, as he told me, arose one morning as secure as ever; but on going to his barn as usual, the thought struck his mind that he could not do the least thing without God. He had lived a careless, vain life, and made light of the awakening. He told me he thought it was too silly a thing for

rational creatures to attend to. He used to say, if a man labored hard, he ought to live well. Hence he felt no obligation, nor saw any cause even for asking a blessing, or returning thanks. But now, when the thought struck his mind that he had no independent power to do the least thing without God, it pricked him to the heart. This infinite God appeared the great and first cause of every thing, and all centered in Him. He was at first determined to suppress and conceal his convictions, but soon found it impossible. And after about two weeks, he was hopefully brought savingly to submit to God.

“Another person told me thus: ‘I was returning, on such an evening, from a conference, where I had seen numbers under concern, and heard others speak of the love of God, and of their hope in Christ. But nothing took hold of my mind until, as I was on my way home, these words sounded in my ears: ‘Is it nothing to you, all ye that pass by?’ These words were fixed in his mind, and he applied them thus: ‘Is it nothing to me, that my neighbors, and those of my age, are troubled about their sins, and some hopefully converted to God? Have I not sins to be troubled about, as well as they? And do not I also need conversion?’ I saw this person about a fortnight after his mind was thus taken hold of, and his convictions were much increased; when he observed thus: ‘I find that all I do is selfish. If I pray or read, it is all selfish. And I feel myself like one hung upon tenter-hooks: his situation is very distressing, but the more he struggles, the deeper the painful hooks penetrate.’

This was on Saturday, and it was indeed a serious, trying hour. But the next day this man hopes that he received a new heart from the ascended Saviour. I have heard him say, that a new heart, or deliverance from sin, appeared, he thought, more precious than deliverance from hell.

“I have observed that this spiritual shower was sovereign in its operation. There was a man, between forty and fifty, living in a remote part of the parish, who was a Gallio as to religion, and entirely absorbed in the things of the world. He had attended no conferences, and was seldom at meetings on the Sabbath. But one evening having gone to bed as thoughtless as ever, he awoke about midnight, when these words came forcibly to his mind: ‘O that they were wise, that they understood this, that they would consider their latter end.’ Here was the beginning of his conviction, which lasted three or four weeks. I have heard him say, that he found himself naked, a sinner, and without excuse. And before he found Jesus, he was brought to see that God was just, if he sent him to hell.

“I said in the beginning of this letter, that before the awakening, modern Infidelity had made, and was making alarming progress among us. Some who had been infidels for years, are among the hopeful converts, and are laboring to build up the faith they once sought to destroy. But I leave further particulars for another opportunity.

“From your sincere friend,

“JEREMIAH HALLOCK.

“WEST SIMSBURY, July 16, 1800.”

THE NARRATIVE CONTINUED.

“GENTLEMEN—I mentioned at the close of my first letter, that some who were *Infidels* are now among the hopeful converts. I heard one of them say, with trembling lips, ‘I am the wretch who have murdered Christ: I have talked a great deal against the gospel; but there was always something in my breast which said it was true, even while I was talking against it.’ This poor man was almost in despair. But after a long season of distress, he found comfort.

“From another who had been opposing the divinity of the Scriptures, I received the following letter:

“‘REV. SIR—I frequently hear you mention from your pulpit, that there are numbers in this place who are opposers to Christianity. Doubtless you allude to me for one. If this be the case, you have good reason to make the allusion; for I frankly confess, not without some sorrow, I have given great reason for such suspicion. It is nearly ten years since I have entertained doubts respecting the truth of revelation, not without a mixture of necessary belief in it, as the only scheme to bring glory to God and happiness to man. Could I convince you of my sincerity, I doubt not you would be glad when I tell you I renounce my doubts; and I pray God I may never more give the world reason to call me an opposer to religion. I have often come to a partial resolution to make you such a confession of my errors. The first time I seriously engaged with myself to do it, was on hearing you read some letters which you brought from Goshen, and your remarks upon them. I then reflected whether

it belonged to me to animadvert on the ways of God's providence, and the authenticity of that which in itself looked like truth. But afterwards doubts, and business, and reluctance to part with my favorite schemes, intervened, or you would have had this letter before this time.

“‘The cause of my writing this letter now is not the fact that religion is becoming fashionable in this place, or any extraordinary conviction on my mind more than I have had for some time at short intervals betwixt my doubts; which conviction, I think, is nothing more than that it is my duty to serve God in his appointed ways. I pray God he would guard me against doubts hereafter. I beg you to be assured of my esteem.’

“Here was the beginning of conviction on this person's mind. It on the whole appeared gradually to increase about eight months, until it became powerful, and he saw himself wholly depraved, and in the hands of a sovereign God; when, as he hopes, he was made to partake of the joys of the penitent prodigal. I have said the work was not noisy, but rational; and one end I have in transcribing this letter is to give a specimen of it.

“There is another instance among us, of one who says he had had no trouble for seven years past about futurity, concluding that death was the total end of man, as much as of the beasts. At first he made an open scoff and ridicule of the awakening. But at length the arrows of truth reached his conscience. His conviction continued and increased for some

weeks until, as we trust, he became reconciled to God through Christ. He now appears to love the doctrines of the cross. Formerly he had a taste for books, and read much in novels, profane history, and the like ; but now he calls them trash, and makes the Bible his study, and seems to want words to set forth how much it exceeds all other books.

“ But to proceed to an instance or two more. I was at a conference in which the conversation turned on the doctrines of the divine purposes ; which sublime doctrines were not attended to now for disputation, but with fear and solemnity. They did not appear to be dry, uninteresting, disputable points, but divine realities, calculated to convict the sinner and refresh the saint.

“ At the close of the meeting, a certain man asked a question to this import : ‘ Does a person who is truly seeking after God, feel afraid that any of the divine purposes will cut him off from salvation ? ’ This question was answered in the negative ; that the divine purposes were no more against prayer than an attention to common matters, and that the only reason why men brought them against prayer, was their having no heart to pray. The person who put the question answered, ‘ I am satisfied.’ But knowing him to have long been an opposer of these things, many marvelled at his answer.

“ On the next Sabbath, this man made a public declaration in writing to the congregation, which accounts for his appearing to be satisfied with those very doctrines which used to give him so much offence.

In this public confession he acknowledges his past infidelity, his opposition to God and his religion, to the work of the Spirit, to the ministers of the gospel, and all who profess to belong to Christ; and that God had showed him his sinful, wretched, helpless state, and given him to hunger for the bread of life, and to believe, as he trusted, in Jesus.* The writing which he publicly exhibited is in these words:

“‘It having pleased the kind Sovereign of the universe to open my eyes, in some measure, to see the depravity and poison of my own heart—to see my desperate situation while opposed to God, and to the way of salvation by a kind Saviour—to see my total inability to rectify my own heart, or recover myself from the fatal disease of sin and death—to see, that if I am ever relieved from the plague of a proud and vitiated heart, and made to rejoice in the salvation of Christ, it must be wholly owing to the forfeited mercy and unmerited grace of a compassionate Redeem-

* This was an accomplished gentleman, of fine talents, formerly an officer in the army, whose known hostility to religion and commanding presence, says an eye-witness, almost awakened alarm lest he had come to interrupt the meeting. Returning from the meeting, he reached home after his family had retired, and immediately took his pen to write. His wife fearing something injurious, said to him that he seemed excited, and suggested that he should defer writing till morning. He replied, that perhaps he should never write better than at that moment, and proceeded to draft the subjoined letter, which he handed to Mr. Hallock the next morning to be read to the congregation on the ensuing day, should he think it suitable. He became a devoted servant of Christ, and is the Deacon Taylor to whom Mr. Hallock's letters of May, 1802, and May and November, 1826, were addressed.

er:—with these things fastened on my mind, and to abide, I hope, as long as I live, I would wish to make some communications to this religious assembly, which I hope may be kindly received by them.

“ ‘ For several years past my mind and affections have been much alienated from the new and living way of salvation by Jesus Christ. I have fallen into the most uncomfortable doubts of his divinity, have doubted the authenticity of his blessed word, have embraced irreligious and hateful errors, have turned my back on the blessed Redeemer, while his friendly hand has reached out a pardon to me, and urged me to take it, even while his head was filled with the dew, and his locks with the drops of the night. I have run away from the blessed God, while his tender mercies were all around me, and with a sweet voice saying unto me, ‘ Turn ye, turn ye, for why will ye die ? ’ I have lived in dreadful security, and stopped my ears to the most melting invitations of the Saviour of the world. I have spent much time in reading books which were calculated to shake my faith in that holy word, which, had I sincerely believed it, would have given me great comfort in God, and served in a great measure to smoothe the rugged path of life. I have been guilty of many errors in sentiment and in practice. I have slighted the blessed religion of Jesus Christ, the ministers of the gospel, and professors of religion. I have spoken lightly of the religious attention in this place, and have neglected to attend religious conferences, which by God’s Holy Spirit are undoubtedly instrumental of true con-

viction. I have been given to many open immoralities, and have not been circumspect in my behavior, to set a good example before those who took knowledge of me.

“ ‘And now in every instance wherein I have offended my heavenly Father, and mankind, I would freely acknowledge my great sin and numerous transgressions, imploring the forgiveness of that almighty Being, against whom I have unreasonably, and without the least provocation, so often transgressed, and who only can bestow pardon and eternal life on the chief of sinners. It appears one of the most distinguished mercies, that when people have run into error, and marred themselves by sin, there is a Being to whom they may apply with broken hearts, and who will blot out their sin with his own blood, and give them to eat of the bread of life. ‘He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.’ Certainly there can be no exchange so happy as this, to part with a proud and wicked heart for a humble and sanctified one—to resign our enmity for love, and selfishness for benevolence, our filthy self-righteousness for the spotless robes of a glorious Mediator, and our love of sin and death for holiness and eternal life.

“ ‘With the foregoing considerations on my mind, I will implore a prayer-hearing God to lend a listening ear to my requests, which I pray God to help me make with sincerity. My first desire is for a rectified heart, to have sin slain, and a principle of true holiness and love to God implanted in its stead, and a

heart of constant repentance and unfeigned sorrow for sin. I pray God to grant me, all my life, a deep sense of my own unworthiness and ill desert; I pray to realize it as long as I live, to lie in the very dust, at the feet of the great Sovereign of the universe; to extol, magnify, and glorify the riches of his moral rectitude, his glorious attributes, his infinite perfections; to entreat of him for Christ's sake to give me his blessed Spirit, to lead and guide me into all truth, to make me steadfast in a life of religion, to save me from a life of unbelief, from backsliding, and apostasy, and finally to engage me to resolve, in the strength of the great Redeemer, to take his yoke on me which is easy, and his burden which is light, and learn of him who is meek and lowly, that I may find rest to my soul.

“‘I hope that God, by his great merey and rich grace, has given me to hunger for the bread of life and thirst for living water—that he has given me to see that Christ is the way, the truth, and the life, and that there is salvation in no other way. And now, before God and this solemn assembly, and I hope with a broken and sincere heart, I renounce the heart-tormenting and heaven-provoking principles of Infidelity, so dishonoring to God, and pernicious to mankind.

“‘But before I close this writing, I must drop a few hints to those with whom I have associated in Infidelity for some years past.

“‘You will not view me as reflecting on you, for I sincerely pity you. I tremble for the fatal mistake you are making. Is deism a good scheme to embrace

in death? Is there comfort in it, in view of a happy immortality? Will it make a dying hour serene and joyful? Can you expect to find a smiling God out of Christ? Can you be satisfied that infidel principles are calculated to humble the proud and rebellious hearts of mankind, and to exalt the Most High? Will you not be persuaded to abandon a scheme which excludes prayer, and shuts out all heavenly contemplation? Can you bring up your dear children and never pray to God for them, nor mention a word concerning religion and the great God, for fear their minds may be prepossessed in favor of a scheme, of which, if they had come to riper years, they would discover the fraud, and disbelieve it for themselves? When your offspring come before you with wishful countenances, asking for bread, do you never think about the bread of life? that their souls are famishing while their bodies are nourished?

“I will mention but one more consideration, and that a dreadful and awful one. You must meet your beloved children before God’s bar, and there answer for your conduct towards them. Should they, in consequence of your total neglect to instruct them in religion, be doomed to a dreadful hell, will they not shriek out these heart-rending words with horrid emphasis, ‘Father, you never told me of this dreadful place; you never told me of a glorious escape, a glorious relief by Jesus Christ; and must I lie in this dismal, burning lake? O, unhappy, that you was ever made the instrument of my existence!’ Now, will you come to the loving Saviour, and bring your

whole families with you? There is bread enough in our Father's house. I pray God that he will, in great mercy, be pleased to open your eyes, to discern wondrous things in that law which you have rejected, and to see ineffable beauty in that Saviour whom you have disowned.'

"The above communication was read, Lord's day, April 14, 1799, to a numerous audience. Many of them were much affected, and most of the infidels alluded to were present.

"The author of the above communication says, that being at meeting on the Lord's day, a number of months after the revival had begun, on hearing the names of ten persons called, who were propounded to join the church, his mind was struck with the cutting thought that an eternal separation was about to take place between people of the same congregation, neighborhood, and family. And as there was room enough, he could see nothing to hinder him from coming to Christ too but his own unwillingness. These were about the first of his impressions. In the evening, he thought he would go to the conferenec; but as he had never been to any of the conferences, and had even spoken against them, he felt many objections. Yet he concluded to go at all events. I have heard him say, the first thing that struck his mind as he entered the house, was the decorum and order of the meeting. His convietions continued and increased for a number of weeks, until he was brought, as he confesses, to see his desperate situation, while opposed to God and

the way of salvation by a kind Saviour; and to see that Christ is the way, the truth, and the life, and cordially, as he hopes, to accept of him.

“Thus I have given some account of the work of God among us, and mentioned some particular instances in which the nature of the work appears. As to the extent of it, there were but few in the parish who were not, in a measure, solemn. Almost the whole conversation, when people were together in intermissions on the Sabbath, and on week-days, was on religion. Even companies on training-days were solemn. Balls were suppressed, and religion was the theme at weddings and at all times. The number hopefully born into the kingdom of God is between sixty and seventy. The number who have made a public profession is fifty-nine, and it is expected that others will come forward and subscribe with their hands unto the Lord.

“I would here notice, that though many have been taken who were to human view the farthest from the kingdom of God, yet I think that God in the midst of his sovereign, holy ways, must appear, even in this work, to every attentive soul, to be a prayer-hearing God. In the middle of the place there was, during all the past days of inattention, a praying conference kept up once a week by a few serious people. And it was here in this conference that the work begun, and here it has been the greatest. Surely he is a God who hears the prayers of the destitute.

“I shall close by giving a brief account of one who left the world in the height of the attention

among us. She died May 15, 1799, in the sixteenth year of her age. She was a promising youth, of bright natural abilities, and of a respectable religious family. Her mind began to be impressed the latter part of the year before she died. As she had been taught the ways of the Lord in the family, from her childhood, she appeared early in the awakening to have a good doctrinal knowledge of the way of salvation. But she complained of a hard heart, and a stubborn will. She was at all meetings and conferences which she could conveniently attend, but found no relief. In the latter part of February she began to be unwell, and was soon confined. Her disease quickly became very threatening; and within a few months she was given over by her physician. But though her bodily disease was distressing, yet it was in a great measure overbalanced by her spiritual troubles. Her complaint was chiefly of her selfish heart, which she felt to be at enmity with God; and the prospect of going out of the world with arms in her hands against the Most High, was horrible beyond conception. She would often in great anguish cry out, 'I must die, and I cannot die so.'

"Such a scene, especially in a day of awakening, was very affecting, and it excited the pity and prayers of many. A number of young people who had been under concern, and had obtained relief, went one evening to see her, about a fortnight before she died, and conversed and prayed with her. As they were going away at a late hour, she begged their prayers. And her request and situation were so affecting to

them, that they, as I am told, after leaving her, retired, and spent an hour of the silent midnight in carrying the case of their distressed friend to God. And we have reason to hope, that on this very night she received from the ascended Saviour the gift of a new heart. There appeared to be a great alteration in her mind from this time; though she had many doubts and fears until the morning before her death, when every cloud seemed to be dispelled. And I can say, I never saw so much triumph and victory in the arms of death before. She expired not far from twelve on Saturday. Her joys had not the appearance of a vain confidence, but of a real submission to God, in view of his glory in the face of Jesus Christ. She possessed her reason perfectly. There was a holy fear mixed with her joy; and though she said many things while she lay dying, yet it was with as much apparent care as a considerate witness would speak in a case of life and death.

“I shall here mention a few of her dying words, which were written at the time of her death. I heard most of them myself, and wrote as she spoke them. Not far from sunrise she expressed herself thus: ‘I have lived through a tedious night, and am brought to see the light of a glorious morning.’ Not long after, she expressed herself in these words: ‘Now I am going to Jesus to be disposed of just as he pleases. I am not afraid to be dead—I am not afraid to die.’ The house was soon filled with the neighbors, and her young friends. But though death had evidently seized on her mortal body, immortal glory seemed to

bloom in her soul; and she knew and kindly received all who came to see her, and spoke discreetly and suitably to them. She looked on one of her mates and said, 'Now you see my heartstrings break.' On one's asking her if she might not be deceived, it engaged her serious attention, when she replied, 'Why, I know Jesus will take me: if he does not, he will do me no injustice.' As she drew nigh her exit, she rattled in her throat. Being asked if she wished for drink, her reply was, 'No, it is nothing but the pangs of death.' On seeing her struggles, one of the spectators said, it is hard to die. She answered, 'It is hard, you may depend.' She calmly looked on her dying fingers, spoke of her grave and funeral, and bade me in her name tell her young friends and others at her funeral, to learn to die, and that she bade them farewell. In speaking of these things, she was as rational, calm, and deliberate as a kind parent on going a journey would be in giving directions to his family. About three minutes before she died, with a distinct and audible voice, she called two young people, who then came in, by name, saying, 'Fare you well; I have almost got through this troublesome world.' She seemed to die with a lustre in her eyes, and a glow in her countenance. It was a wonderful scene of death and triumph. I sat before her, and looking her in the face, my heart naturally cried,

'Hosanna to the Prince of life,
Who clothed himself in clay,
Entered the iron gates of death,
And tore the bars away.'

I blessed that work which issued in such a victory over the king of terrors, and in such a lively hope of

immortality, and could not but bless those converted to Christ, and congratulate them in their happy prospects in death.

“These things were confounding even to infidels, and numbers who had thought lightly of the work, were now ready to smite their breasts and say, truly it is of God. I might enlarge, but the time would fail. I have endeavored to state simple facts according to the best judgment of a fallible creature, with a mixture of joy and fear.

“When I find Peter, an apostle, deceived in Simon Magus, and hear him when speaking of the faith of Silvanus. using the cautious language, ‘A faithful brother *as I suppose,*’ it makes me tremble for fear how we shall hold out. We cannot tell what will be on the morrow, and man is ignorant of the heart. Hence my desire is, that all whom I have alluded to in the above narration, will remember that this is not an hour of boasting, but of putting on the harness, and that it still remains to be proved by their fruits, whether they have true religion or not. On the other hand, there is joy and hope in God, and I desire to be thankful to him, that he hath allowed me to stand and behold his glorious work; though I must confess that I never felt so useless since I entered the ministry. God hath wrought, and to his name be all the glory. And may he strengthen his own work, and more abundantly increase it, until all that is shall, as it were, be absorbed in greater glory.

“From your real friend,

“JEREMIAH HALLOCK.

“WEST SIMSBURY, Aug. 18, 1800.”

The expectation of Mr. Hallock that more would unite with God's visible people, than had come forward at the date of this narrative, was not disappointed. In a printed sermon which he preached at the dedication of his new meeting-house, he says, "Between seventy and eighty made a public profession, who were considered as the fruits of this awakening."

Of the extent of his labors in this memorable season, as well in neighboring congregations as his own, the following extracts from his journal are fair specimens:

"FEB. 19, 1799, Lord's day. The assembly serious and attentive—the conference this evening unusually full, and a number under deep impressions. Had several meetings the past week: Monday, at the widow R——'s; Tuesday evening, at Mr. A. C——'s; Wednesday, at the meeting-house; in the evening, at the school-house; Thursday, at Mr. Z. B——'s; Friday evening, at Mr. E. B——'s; and I trust the attention is on the increase here and in other places. Blessed be the Lord for ever and ever.

"MARCH 25, Monday. Preached for brother Hawley, Northington, and attended a conference with him in the evening. The Lord is evidently here.

"Tuesday. Preached for brother Griffin, New Hartford. God is doing wonders here.

"Wednesday. A very rainy day. Rev. Mr. Gillett and Rev. Mr. Griffin came home with me. Brother Gillett preached in the afternoon, brother Griffin in the evening. The meetings were solemn, and I trust profitable.

“JULY 1, Monday. To-day returned home from my tour with brother Gillett. Last week on Monday, rode to North Canaan and preached at two o'clock, when we rode to South Canaan and preached two sermons at four. Tuesday we rode to Salisbury. Here Mr. W——, a candidate, preached. Then brother Gillett preached concerning the taking of Jericho; then I preached from Acts 14:27, ‘And when they were come, and had gathered the church together, they rehearsed all that God had done with them.’ Wednesday, rode again to South Canaan, and I preached at ten from the history of the four lepers. The people were waiting for us and we had a solemn meeting—many wept—one was thought to be converted last Monday evening, and the work appears to be flourishing here. Rode in the afternoon and preached at Cornwall at four o'clock. Here the people were also waiting for us, and we had a full and serious meeting. Rev. Mr. H—— was preaching when we arrived. Then I preached, and Mr. Gillett followed with a pathetic exhortation. Talked with freedom till about eleven o'clock. Surely God is at work in this place. On Thursday we rode to Kent; I preached the first sermon from Jer. 40:16, last clause. A cloud came over me, and I had but little freedom in prayer or preaching; but brother Gillett preached the second sermon with freedom. Had a conference in the evening—was enabled to speak with freedom. Friday, visited several families; had help in conversation and prayer, and the conferences, I trust, were edifying. About noon set out for War-

ren—we stopped on the mountain and prayed. I preached the first sermon at Warren from Acts 2:37, 38. Had unusual assistance. Mr. Gillet preached from ‘Why stand ye here all the day idle?’ He spoke with freedom, and numbers were in tears. Saturday we rode to Milton, Rev. Mr. Starr and Rev. Mr. Knapp being with us. Here I preached at ten o’clock. Lord’s day, June 30, I was at Warren. Feeble and trembling in the morning—preached in the forenoon from Luke 12:56, ‘But how is it that ye do not discern this time?’ in the afternoon from Ezek. 33:11, ‘Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?’ Had conversation in the intermission, and till ten in the evening. I cannot but think there is some real thoughtfulness here. Monday we rode early to Goshen—had two melting visits—then came on—parted with brother Gillett at Torrington—stopped at Rev. Mr. Mills’ and had a sweet interview—then rode home and went and preached at Mr. ——’s.”

Tours of this kind Mr. Hallock often performed, sometimes by the appointment of the ministerial association, more frequently by mutual agreement. Always ready for the service of God and his generation, in seasons of revival the extent of his labors was truly surprising. At the close of one of these favored times he writes, “Though attended with the catarrh and many infirmities, and many times ready to faint, yet by the merciful help of the Lord I have been enabled to attend the meetings—not less than five or six in a week—and I trust my bodily health is better

than it was eight months ago. I believe it is in answer to the prayers of the Lord's dear people for me, of which I am so unworthy. O Lord, still hold me up, and be my strength; let me not wander from thy path, in doctrine or practice."

"AUGUST 14, 1799. Yesterday met with the convention at Mr. Gillett's. Heard Rev. Mr. Porter of Washington and Rev. Mr. Griffin* preach."

"DEC. 11. Went to Cambridge with my dear brother Griffin. He preached to a solemn and attentive audience. I preached in the evening.

"DEC. 27. Tuesday last, brethren Mills, Gillett, and Griffin met for the private concert at my house."

The following, in their order, were the texts from which he preached to his own people on several successive sabbaths, immediately after the commencement of the revival in 1798.

"'Now, when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts 2:37, 38. 'If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.' 1 Cor. 16:22. 'And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.' Rev. 2:21, 22. 'Re-

* The Rev. Drs. Ebenezer Porter and Edward D. Griffin.

joyce, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.' Deut. 32 : 43. 'The heart is deceitful above all things, and desperately wicked.' Jer. 17 : 9. 'Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.' Psal. 68 : 18. 'But the Lord shall arise upon thee, and his glory shall be seen upon thee.' Isaiah 40 : 2. 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters.' Rev. 14 : 6, 7. 'If thy presence go not with me, carry us not up hence.' Exodus 33 : 15. 'Sir, we would see Jesus.' John 12 : 21. 'He that believeth on the Son of God, hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son.' Jer. 2 : 27 ; 1 John, 5 : 10. 'Holiness becometh thy house, O Lord, for ever.' Psalm 93 : 5. 'Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment.'" Luke 16 : 27, 28.

The various states of Mr. Hallock's mind in connection with the rise and the progress of this work of grace, are indicated in the following passages.

One week before its commencement, he writes, "O will the Lord think of the dry earth, and not remember the spiritual drought of Zion. O thou, who art good and doest good, wilt thou rain down righteousness upon us."

Again, "Could not attend a lecture at —— nor a conference this evening as I purposed, by reason of the great rain. O may I learn submission like a weaned child. Alas, how poorly and miserably do I spend my time. O my God, wilt thou quicken me."

"This has been a sad day to me, as well as yesterday and the day before. O my cold murmuring heart—no life in prayer, in study, or in preaching—unthankful for the awakening, and fear that it is abating: am astonished that any mortal should feel so dull as I am, under such circumstances. It seems as if I was in the way; came home this evening mortified and ashamed: O God, my life, my hope, my rock."

"This day has been the most refreshing to me that I have seen for a great while. Surely, I must here set up an Eben-ezer, for 'hitherto the Lord hath helped me.' O Jesus, thou Lord God of hosts, take all, all the glory to thyself, and make me happy in beholding thee glorified."

"Tried to preach all day from Genesis 45:4; but it has been all day like a cold, frozen, dreadful winter. O thou infinite God, I would with all confidence

justify thee, and be humbled under thy wise, good, and mighty hand. And O, for Jesus' sake, may thy grace be sufficient for me, and thy power be made perfect in my weakness. Felt in some measure relieved at the conference."

"Had a sweet conference at the school-house."

"Had an hour of sweet conversation after the conference."

"My mind is cold, weak, and wandering—have had scarce one sweet moment to-day, either in prayer or preaching. Felt a little revived in the intermission. O Lord, why dost thou thus hold me off? I know it cannot be from any defect in thy power or grace, nor in the foundation which thou hast laid in Zion, but it must be because of my sins. But, O Lord, canst thou not have mercy on sinners? I know thou canst; and O, show favor and pity to a poor sinner, almost ready to give up his evidences of grace, and of a call into the ministry."

"There are evident tokens of the departure of the Bridegroom. O Lord, how painful is thy absence."

"A very gloomy day, in a moral sense—cold and faithless myself—straitened in every view; and Zion dull and sleepy, and sinners dead. O Lord, may we be humbled under thy holy, mighty hand."

The following is one of his addresses to persons on receiving them into the church.

"I now declare each of you a member of this church. You are members of Christ's visible body, and are raised up to sit together in heavenly places in Christ Jesus. But you will remember that you

have not come to the rest of God above. The great wilderness of labor and patience, of enemies and combats, of hunger and of thirst, yea, and the river Jordan, which is death, lie between you and the world of glory. Many who passed through the sea, who ate of the manna and drank of the rock, died by unbelief, and never saw the rest of the Lord. And it becometh you to fear the least appearance of coming short. I may say to you, as Joshua said to Israel, 'Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him.' If you should turn away, and in works deny him, all this will come up against you. 'Now we live, if ye stand fast in the Lord.' If you endure against hell, earth, and sin, God will be glorified, Zion will, and great will be your peace. But in order for this you must make a business of religion, of reading, of meditation, of the religion of the closet, the family, and the house of God. The covenant you have made is perpetual and never to be forgotten, no, not for an hour. As David put off Saul's sword and coat of mail, so put off all your own wisdom and strength, and with that lovely youth, meet your spiritual foes only by faith in the name of the Lord Jesus. Barnabas exhorted the young professors at Antioch with purpose of heart to cleave unto the Lord. If you do this, your enemies will be defeated, and be constrained to confess, that Jesus is of God, and his religion divine. And now, dearly beloved, 'I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.'"

The record of the work of God in this chapter may be appropriately closed by THE OUTLINE OF ONE OF MR. HALLOCK'S SERMONS, preached in a school-house at S——, a neighboring congregation, where the Spirit was evidently descending. We are indebted for it to the retentive memory—strengthened perhaps by loss of sight—of the Rev. Mr. McL—— the pastor, who heard it with deep anxiety that it might be blessed to precious souls of his spiritual charge. “It was preached,” he says, “at a time of special attention to religion among my people. It was evening. Many were assembled. The old and the young were anxious about the soul. The mind of Mr. Hallock was by prayer prepared for the occasion, and he announced the text and proceeded to apply it with almost an unearthly solemnity.”

“‘Whosoever he be of you that *forsaketh not all that he hath*, he cannot be my disciple.’ Luke 14:33.

“It will be my intention, this evening, to *bring you to the test*. There is an important sense in which it is VERY COSTLY to become a disciple of Christ. You must *count this cost*, if you would be sure of heaven. If any of you were thinking of building some expensive edifice, you would first sit down and count the cost. If a king were to go to war with another king, he would first of all count the cost. This is the safest way to escape ultimate shame and disappointment. Thus poor sinners who would become disciples of Christ, must first sit down and count the cost; and Christ says, it will cost them *all that they have*.

‘Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple.’

“I shall first consider *what God owns*. I do this in order to ascertain what is left, for *all that is left belongs to the sinner*, and constitutes what he must give up in order to be a disciple of Christ. God owns ‘the silver and the gold,’ ‘the cattle upon a thousand hills.’ ‘The earth is the Lord’s, and the fulness thereof.’ The sun, moon, and stars are his. The kingdoms of this world, and the church of Christ are his. The great and wide universe belongs to him. He made all things for himself. And now, what is there left? All that is left is the sinner’s.

“1. Here is your *self-righteousness*, *this* is a garment which the sinner has made himself. With this he has endeavored to cover over his deceitful wicked heart, to hide it from God. But God sees through it. He looks down into the very depths of the sinner’s depravity, and says to him, ‘I will reprove thee, and set thy sins in order before thine eyes.’ Consider the poor scribes and Pharisees. They trusted in their self-righteousness, and perished in their sins. Your self-righteousness is absolutely worthless. It is no better than filthy rags. Cast it from you as offensive to God, and be willing to be clothed in the white robe of Christ’s righteousness. With this, you will be made welcome at the supper of the Lamb.

“2. *False doctrine*. This belongs to the sinner. To obtain eternal salvation, you must believe the gospel, you must be ‘rooted and grounded’ in the truth. In the work of saving immortal souls, God

makes use of truth, of inspired truth. Beware of blind guides, of false doctrine, and the commandments of men. If you depart from 'the faith once delivered to the saints,' you grieve the Holy Spirit, and he will depart from you. If you give heed to seducing fables, and doctrines of devils, I fear you will seal your damnation.

"3. *Vain amusements and carnal pleasures* belong to the sinner. Such sources of happiness are as transitory as 'the crackling of thorns under a pot.' They always leave an aching void. Your jovial music and dancing, your house of mirth and feasting, your wine and your card-table, must all be forsaken; 'your laughter must be turned to mourning, and your joy to heaviness.' Religion is a serious business with those who are on their way to heaven.

"4. *Sinful associates* belong to the sinner. Such associates are not the companions of those who are 'strangers and pilgrims on the earth.' They belong to sinners. If you would be Christ's disciples, you must come out from the world and be separate. 'The companion of fools shall be destroyed.'

"5. *The hypocrite's hope* belongs to the sinner. We fear there are many who lay hold on such a hope. It is no better than the spider's web. Dismiss it in this time of solemnity with you. If you hold it fast, 'what will you do when God riseth up; and when he visiteth you, what will you answer him?' Oh, the false hope will be like the giving up of the ghost when God shall take away the soul.

"6. *Promises of future repentance* are left, and

belong to the sinner. To quiet the mind for the present, many such promises are made, but they are fearfully dangerous to the soul. Delaying sinners, the voice of God is crying in your ears, 'Behold, now is the accepted time; behold, now is the day of salvation;' but you reply, 'To-morrow shall be as this day, and much more abundant.' 'When I shall have a convenient season,' then I will repent and come to Christ. I am afraid that season will never come. Death may this moment be at the door. Your safety consists in your immediate acceptance of Christ.

"Thus we have considered what belongs to the sinner. Self-righteousness, false doctrines, vain amusements and carnal pleasures, sinful associates, the hypocrite's hope, and promises of future repentance belong to sinners, and must be forsaken in order to become the followers of Christ.

"And now, if you will forsake all these, let me tell you WHAT CHRIST WILL GIVE YOU.

"1. Here is *pardon*. Sinners in their natural state are under condemnation. The sentence of death is passed upon them. 'The soul that sinneth it shall die.' The language of the gospel is, 'He that believeth not is condemned already.' For the present the sentence is not executed, because God waits upon sinners to be gracious, and to give them space for repentance. While God thus waits, the gospel is preached to sinners. The Spirit strives with them, and pardoning mercy is offered them, if they will forsake all and come to Christ. Come then, poor sinners, leave all that you have, and enjoy eternally the blessedness

of forgiveness. Come, and all your sins shall be removed from you as far as the east is from the west. They shall never return to condemn you and torment you. 'He that believeth on the Son of God, shall not come into condemnation.'

"2. Here is *peace*—peace with God, peace of conscience, and joy in the Holy Ghost. Sinners while out of Christ and in a state of impenitence are unhappy. They are 'wretched and miserable and poor and blind and naked.' 'The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.' 'There is no peace, saith my God, to the wicked.' The past is, to them, all lost in sin. At this very moment their hearts are contending with a holy God: they would flee out of his hands. In the future there is 'a fearful looking for of judgment and fiery indignation.' Unhappy sinners,

" 'Your way is dark and leads to hell;
Why will you persevere?'

Now peace is offered to you; it is urged upon you: a peace that 'passeth all understanding,' peace with God and heaven, peace in your own souls, joy which is 'unspeakable and full of glory.' If you remain in your sins you will never know what it is to be happy. Would you know the blessedness of that religion which is from heaven, forsake all, and come to Christ, the Fountain of living waters.

"3. Here is *hope*. The gospel speaks of a 'good hope through grace,' a hope which is like 'an anchor, sure and steadfast.' It is supported in the soul by evidence that the heart is changed by the Spirit of

God, that the affections are purified and placed upon heavenly objects, and that the soul delights in the doctrines of grace, and in the advancement of that kingdom which is not of this world. Poor guilty condemned sinners have no such hope. They are 'without hope and without God in the world.' They are like the unhappy helpless mariner who is out on a sea of storms and tempests without an anchor to hold and steady his vessel. The winds are howling, and the billows are dashing, and all expectation of entering the desired haven is cut off. You may have a 'good hope;' you must have it, or be lost in remediless despair. Forsake all that you have, and this great anchor is yours. Then let the storms beat, and the winds blow; let the heavens lower and gather blackness; you are safe, and you may sing the rich grace that conducts you to the haven of everlasting peace.

"4. Here is *triumph in death*. All must die. There is a time to die. A dying time will be a most distressing time to poor sinners who have made no preparation for death. What will their self-righteousness, their vain pleasures and gratifications, and their false hopes, avail them then? The wicked are driven away in their wickedness. How keen their mental anguish, how painful their sufferings, when flesh and heart shall fail! How they will tremble and wail as they see their probation closing, and know that the Spirit of God has departed from them; and that in a moment they must rush into a world of lost souls. I have seen such poor sinners in their last moments.

How my heart did ache, when I was driven to the painful conclusion that their case was hopeless. But, sinners, it is not necessary that you should die thus wretched. The solemnities of this evening are evidence that God is yet waiting upon you. His Spirit is present. Make him welcome to your heart. Grieve him not. Forsake all that you have, and come to Christ, and that holy, memorable song of triumph shall be yours: ‘O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.’

“Finally, here is *eternal glory*. The impenitent unbelieving sinner must be lost. There is no place, no portion for him in heaven. For him there is no society, no employment, no enjoyment in heaven. The wicked must be turned into hell. Hear the last solemn sentence from the mouth of the offended Judge, the sentence that will decide for ever the allotment of the finally impenitent: ‘Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.’ You have an opportunity, this evening, to escape this dreadful doom. In the name of my Lord and Master, I come and offer heaven to you. Let us rise above this little earth, and take a view of that heavenly kingdom. And what is it? It is deliverance from all sin. ‘There shall in no wise enter into it any thing that defileth.’ It is deliverance from all sorrow; all tears shall be wiped from their eyes; ‘there shall be no more death, neither sorrow nor crying.’ It is ‘an exceeding and an eternal weight of glory.’ All will be of one heart and of one mind, and

all the redeemed will sweetly sing the new song, the song of grace. Now, sinners, are you willing to lose this heaven? Can you endure the loss? Will you throw away your immortal souls for mere trifles? Leave all that you have, and heaven is yours. Do you hesitate? Will you die? Do you want a longer time to decide? It does seem to me that I have made up my mind. Let me now plead with you for one moment. I must bring you to the test. Count the cost. Look at what you have to forsake. It is all as worthless as dung and dross. The longer you retain it, the more unhappy you are. If you keep it in your possession till death, you will perish with everlasting destruction. It is all lighter than vanity. By forsaking it, you lose nothing; on the contrary, your gain will be infinite. Here you will have pardon, and peace, and hope, and triumph in death, and eternal glory beyond the grave. Can you hesitate for a single moment? If you will not yield, and leave all and come to Christ, then we must weep over you, and bid you adieu for ever."

"I am pained," adds Rev. Mr. McL——, "with the conviction that I have come far short of the original. It is difficult for me to give an adequate description of the preaching of that man of God. We must see him and hear him, and personally witness his solemnity and importunity, in order to have a full understanding of the nature and power of his public performances."

CHAPTER VI.

FIRST MISSION TO VERMONT—LABORS IN
REVIVALS.

THE early and strong desire of Mr. Halloek to be a missionary is already before the reader. In the summer of 1801 the Lord called him for a time to this service. The Missionary Society of Connecticut, at that time in its infancy, applied to him to spend a few months in the state of Vermont. On receiving the application, he writes,

“JUNE 3, 1801. Am requested to make a tour in the north-east part of Vermont. The subject looks very weighty indeed. Many are the motives for going, and many are the objections. O Lord, divest me of self, and order this matter in mercy, and guide me by thy counsel in the way I should go. I give myself to thee.

“JULY 12. Week before last I engaged to go, God willing, on a mission of four months into the new state. O Lord, strengthen me and guide me in this thy work. Things as yet have appeared to work favorably to my mission. O Jesus, I thank thee. Suffer no trials to come upon me, I pray thee, in this or any thing, above the strength which thou shalt give.

“JULY 26, Lord's day. Text in the forenoon, ‘Seek first the kingdom of God;’ in the afternoon, ‘Put on the whole armor of God.’ But little freedom,

yet the scene appeared solemn, as this was the parting Sabbath. Expect to set out to-morrow on my tour to Vermont.

“JULY 27, 1801. Having an appointment from the Trustees of the Missionary Society of Connecticut, the consent of the church, and, I trust, the call of Jesus, and all things being prepared, I this day, about eleven o'clock, bade my lovely consort and dear children and friends farewell, taking for my motto, ‘JESUS OF NAZARETH, CAPTAIN OF THE LORD’S HOST, MY BEST FRIEND.’”

Some of his feelings on the way to the field of labor, he thus records:

First day. “Some of the time was exceedingly depressed, and so discouraged I was almost ready to turn about; at other times felt encouraged. In the evening, a sweet visit with my dear brother ——.”

Second day. “Some part of the way exceedingly confused and depressed. Tried to pray, but my mind was weak and unfixed. It seemed as if I had but little evidence of faith or love; distressing doubts prevailed, and the consolations of the word seemed to be gone, and I was constrained to cry, with sinking Peter, ‘Lord, save me.’ Dined at Rev. Mr. Judd’s. Was refreshed in conversation. About three o’clock rode to my dear father’s in Goshen. Found my parents well, and prospering both in body and soul, but felt more depressed and discouraged than ever; no appetite for food; my heart was hard and wandering; I feared I was never renewed, I had so little sense of the hatefulness of sin, and of the beauty of

holiness. The weight of the journey overwhelmed me. It seemed as if I could neither go back nor forward; I was ready to wish I had never thought of the mission; had something of a fever, but tried to compose my tumultuous mind in God, and by his mercy, after a while went to sleep."

Fourth day. "Arose and retired with some Christian friends into the woods for prayer. Felt weak in body and mind, but not so discouraged as at some times; for ever blessed be the Lord, was in a great measure relieved this afternoon."

Fifth day. "A pleasant morning; some freedom, I trust, in secret prayer."

Seventh day. "Sabbath; Sunderland, Vermont. A distressing gloom has been on me almost ever since I came from home; was confused in family and secret prayer last night and this morning. But O, what shall I render unto the Lord for his free mercies? I began to feel released in the forenoon, especially in preaching; and this afternoon, both in prayer and preaching, the attention was unusual—some tears: thus far the Lord hath helped me. Preached a third sermon an hour and a half before sunset; talked in the evening with some professors; advised them to organize anew. The Sabbath and the church are almost lost in this town."

"Aug. 5. Joined with the Rev. Mr. H—— in secret prayer this morning, and rode to Chittenden.

"Aug. 6. Preached at four o'clock; had but little freedom: the people stopped, and I talked with them after sermon; some appeared attentive.

“AUG. 7. Visited all day from house to house, my dear friend H—— being with me. Numbers were tender and wept, and I cannot but think the Spirit of God is secretly at work in this place. At evening the neighbors met for prayer, and I made some remarks on God’s reviving his work.

“AUG. 8. Visited as yesterday, in another neighborhood, but did not find so much feeling.

“AUG. 9, Lord’s day. Rested poorly. The morning was rainy; had but little opportunity for retirement, or freedom in any duty; preached from 1 Cor. 16:22 and John 3:14, 15; had much more freedom and attention than I expected. The house was crowded; it was very hot; I felt as if I should faint both in prayer and preaching, but was carried through: had a full and serious conference in the evening; Christians seemed to be revived, and to take courage that God was about to come among them. A few youth appear to be under some impressions. They have no church formed in this town, but there seem to be a few understanding, lively Christians. They have meetings on the Sabbath, and I cannot but think that God has mercy in store for this place.

“AUG. 10. Had an affectionate parting with Christian friends in Chittenden; left some poor sinners in tears; the Lord have mercy on them.

“AUG. 12. Sudbury. More freedom in family prayer and in retirement; talked with the children; they gave good attention, especially one little boy about twelve; he steadily watched me while I was talking, with watery eyes.”

On his way to this place, Mr. Hallock writes, "As a stranger I knew not the way; hence three things were necessary. First, that some one should inform me; secondly, that he should inform me right; thirdly, that I should follow the direction: so it is in spiritual things."

"Aug. 13. Rode to Cornwall; preached the funeral-sermon of a youth, from Luke 13:24, to an afflicted family, and a crowded attentive audience. This town is all settled and large. The church contains about one hundred members. They have lately had some revival, and about thirty added; feel much more at home than in the forepart of my journey. After agreeable conversation and prayer with brother W—— and visiting some sick families, rode to New Haven, and stopped with my good old friend deacon Andrew Mills; had a precious evening, with freedom in prayer and conversation.

"Aug. 16. Lord's day. Confused in mind this morning, but had unusual freedom in preaching in the forenoon to a little, attentive audience; also in conversation in the intermission.

"Aug. 17. Rode with deacon Mills to Waltham, about ten miles; had sweet conversation with some friends from New Hartford; in the evening had a meeting; but little freedom, yet the people were attentive. There is no meeting-house nor church formed in this town, neither have they of late had any meeting on the Sabbath, except a few who met together last Lord's day. Yet in this place there are a few mourning souls.

“AUG. 18. Returned to New Haven—visited a sick person on the way—attended a church-meeting at two o’clock. Miss S—— was examined. Never could a copy more agree with its original, than her experience agreed with that of hopeful converts in Connecticut. This appeared to be the most heavenly meeting I have seen on my journey. At four o’clock preached on Christians being the light of the world, with more freedom than I expected. Had refreshing conversation with a number of dear Christians after meeting, then rode about four miles.

“AUG. 19. Preached at four o’clock from Isa. 40:1. The meeting was full and attentive. Some scoffing Universalists were present, supposed to come for a dispute, but they seemed rather to smite their breasts and go home in silence. Thanks be to God, who hath given us a peaceful, serious meeting. Spent the evening with Christian friends in conversation and prayer.”

A clerical brother of like sentiments with Mr. Hallock, who had just lost a dear son without the consolation of a good hope in his case, once put this question with rather peculiar emphasis: “Do you not sometimes doubt, Mr. Hallock, whether a holy and benevolent God will inflict eternal punishment upon any part of mankind?” He promptly replied, “No, sir. If a man should tell me that he had just seen Canton meeting-house in flames, and I should hasten to the spot and find it not so, would he be able afterwards to look me in the face? So, if there is to be no everlasting punishment for any of our race, how could Christ, after his many positive declara-

tions to the contrary, hold up his head before his people in the future world?"

"AUG. 26. Rode to Essex, twelve miles. Tired and faint, called at a house by the way, where they never so much as asked us to drink a little water.

"AUG. 31. Rode to the lake—saw the Grand isle; in the afternoon visited a school—the instructor and the children were affected.

"SEPT. 12. My cough troublesome—some freedom of spirit in retirement—rode with my friend D—to the lake, four miles, to see Mr. S——, hopefully converted of late. In the time of the war, he was a British soldier. He is about sixty, and unable to read; a man of good natural sense, but before his late awakening he was very profane and passionate. His daughter-in-law is also an apparent convert. This house, a little while past a place of profane oaths, is now, I trust, a Bethel."

Letter to his wife.

"KINGSTON, Vt., Oct. 3, 1801.

"DEAREST EARTHLY FRIEND—Though I am by the help of God as well as common, and find kind friends everywhere, yet the trial of so long a separation from you is indeed great. I have not heard a word from you, since I left home. These questions interest my heart: Are you well, or sick? living, or dead? supported, or overborne with trials? I also long to know if it is well with the church and parish. But when these and the like weighty cares overload my soul, I try to cast them all upon the Lord. About three weeks ago, I had a tedious cold and a most trouble-

some cough, but was enabled to preach. Sabbath before last, I preached at Westford, administered the Lord's supper, and attended a meeting in the evening. It seemed just like '98 and the forepart of '99. A more blessed attention than what appears now in the south part of Westford, I never saw. I have been to Essex, to Swanton, to Georgia and Waterbury, where the goings of the victorious Lamb are also visible, some under concern and numbers apparently born of God. The little cloud is seen in Fairfield and in almost every place. About noon, September 1, I met brother Bushnell in Milton, and I can hardly think Aaron was more glad to see Moses.

"A missionary wants health, a strong constitution, abilities, great grace, and much prudence. How much then must a poor invalid and one of little faith need your prayers, and constant support from the Lord Jesus. I hope dear Christians will not let their easy circumstances at home make them forget fainting missionaries and the cause in the wilderness.

"Tell Deacon Bidwell, Deacon Mills, Deacon Humphrey, and Dr. Everest, they twine about my heart, and I should be glad to give each of them a letter; but I am so taken up, I can hardly get time to read my usual chapters in the Bible. If the Lord will, I hope to see you the latter part of next month. I shall make an effort to get home on the Friday preceding the fourth Sabbath in November; and wish the concert,* if convenient, to meet on that evening,

* This concert was held weekly, for more than twenty years, in Mr. Hallock's study; commonly on Thursday even-

that we may pray together once more. Give my love to Jeremiah, Homan, and Sarah; I believe I think of you all *twice*, where you do of me *once*. Think of God. Choose Mary's good part. Farewell. Mr. Bushnell sends his love to you and to the church.

"From your affectionate friend,

"JEREMIAH HALLOCK."

"Oct. 21. Rode to G——; preached on Moses' lifting up the serpent. Was very coldly received here. The Lord forgive them.

• "Oct. 23. In a little more than eight days, have rode a hundred miles, much of the way extremely bad; have preached eight sermons, and attended one conference; our lives, bones, and health have been spared, and to God be all the glory. O Lord, wilt thou come and revive thy work in these regions of moral death. O Lord, wilt thou have mercy on the kind youth who hath rode with me, and grant him the riches of Jesus.

"Oct. 24. Spent this evening in prayer with a few Christians. Three told their experience. It seemed as if God was there. It seemed like the still small voice when Elijah worshipped.

"Nov. 2. In Montpelier found Mr. T. R——. It seemed to refresh me in body and mind. Brother R—— exhorted in the family—we sang—had two prayers, and a refreshing evening."

ing. In compliance with the request in this letter, the brethren convened at the time proposed, and in the course of the meeting, to the great joy of all, Mr. Hallock arrived from his long journey.

The account of this tour Mr. Hallock closes as follows :

“Nov. 21. Arrived at home about seven in the evening, after an absence of sixteen weeks, and found my consort and family well. Health has generally prevailed in the parish, and the church appears still united, no schism having taken place. Had an agreeable meeting with a goodly number convened at our house on my return.

“In my late journey have travelled about one thousand miles ; visited many of the towns in the new settlements from Middlebury to Canada line, and preached ninety-six sermons—on an average six in a week. I have assisted in the formation of two churches, one in Richmond and the other in Cabot, and have admitted thirty-two persons into the church.

“As my motto when I set out was, ‘JESUS OF NAZARETH, CAPTAIN OF THE LORD’S HOST, MY BEST FRIEND,’ I would close with this: ‘BE ALL THE GLORY THINE, WHOSE IT IS, AND TO WHOM IT BELONGS.’”

He adds the following as to the call for missionaries in the new settlements of Vermont:

“The inhabitants in the new settlements in Vermont are numerous far beyond what I had supposed : in many of the towns one hundred, and in some rising of two hundred families. The land in general is rich and fertile. But as the first settlers gave their attention to farms and aqueducts rather than to meeting-houses and the gospel, in a large tract of country not a meeting-house is to be found, in many places no visible church exists, and in some no sort of relig-

ious meeting, and the Lord's day is spent by the mass of the people in exploring land, visiting, fishing, etc. But in every place Christ has his spiritual salt, and grieving souls are to be found ; yet as they have no ecclesiastical centre, what spiritual strength there is, is far from being concentrated, and Christians are like scattered sheep. Enthusiasm and many errors are propagated. Still, matters in general appear on the reform, the truth seems to be taking root, Christians to be refreshed, and divers places to enjoy special revivals.

“If we take the south part of Canada, adjacent to Vermont, which is settled by our people, the missionary ground in that quarter is equal in extent to the territory of Connecticut. The call for missionary labor is extensive and loud. The prospect is, in many places, that if the Christians can be gathered and have a little help, they will soon be able to settle and support ministers, and willing to become generous contributors for sending the gospel to others. The custom of giving up the Sabbath and its ordinances for ten or fourteen years is to be met and counteracted. Where matters begin to put on a more favorable appearance, Christians, almost hopeless, revive, take courage, and like the Macedonians say, Come and help us. Having been often deceived by strangers, the serious people grow cautious ; they wish for preachers with good credentials, and receive a missionary from the Connecticut Society with confidence and respect.

“But when we contemplate the experience, the abilities, the faith, labors, and self-denial requisite for a profitable missionary, the heart cries, ‘Who is

sufficient?" As all increase is of God, let none forget to mingle their contributions with persevering prayers to the Lord of the harvest. Amen."

LABORS IN HIS OWN VICINITY.

Letter to Deacon Taylor.

"WEST SIMSBURY, May 27, 1802

"VERY DEAR BROTHER—I send you a few lines by your daughter, whom I am glad to see. Sabbath before last I was at Middle Granville. There was a tremendous storm—but few at meeting—yet the special influences of the divine Spirit were evident. The conference was full and very solemn; brother A——, who is awake, and myself, concluded we never saw it more so. The special attention is confined to one neighborhood; pray that it may leaven the whole parish. I tarried until Monday noon. Every house was serious, and some under deep impressions. O, how real is eternity, when the mind is a little enlightened.

"C. P—— appears well. He gave me the following account of himself. About two months past he was at a conference; some observations were made on consideration. * They took a little hold of his mind, but he went home and retired to rest, as usual, without prayer. He then put the question, 'Do I love the Lord Jesus?' The answer was, No, I have not the least love to him, though I have been in the visible church. He saw his heart perfectly black, and remained in this terrible situation about three weeks. These lines of Watts occurred:

“ ‘As pilgrims on the scorching sand,
Beneath a *burning sky*,
Long for a cooling stream at hand,
And they must drink, or die.’ ”

“He felt that *he must drink or die*—retired—and before he arose from his knees, the glory of God appeared—yet no hope respecting himself; his distress was gone, and he feared that stupidity, which he had so much dreaded, had come upon him. About a week after, he had new light, attended with a hope. He appears humble like a little child—is afraid of his deceitful heart—but says, ‘If I am not deceived, *I do love God, I do love Jesus, I do love Zion.*’ He stands amazed at the wonderful love of God, that instead of sending him to hell, he should show him these things. His only child, a daughter, and a Christian, married in B——. He has been to see her, and says, ‘You cannot tell, Mr. Hallock, how my poor child rejoiced; she was in Christ before her father.’ ”

“Nothing special among us; our conference full last Sabbath evening. Deacon H—— is confined; so many absent, it seems lonesome; but Christ lives. Farewell, my brother, the Lord bless you and your house. Write when you can.

“I am, etc.

“JEREMIAH HALLOCK.”

“Aug. 2, 1802. My soul travails in birth, either on holy or selfish grounds, for the conversion of my poor children. O Lord, I would commit all to thy infinite mercy in Christ.” Again: “I find amazing stupidity in my family. O God of mercy, my only hope for

my ruined self and poor undone family, wilt thou come, of thy mere mercy and power, and show us our sins in a true light, and soften and quicken our hearts for Jesus' sake.

“AUG. 22. I am so barren in study, so lifeless and embarrassed in preaching, and see so much opposition and wickedness of heart, I am almost ready to sink. O Lord, wilt thou save and help me, for thy name's sake.

“AUG. 23. Sensible of my unfaithfulness, as I trust in some measure, of the solemn charge committed to me as a minister, and of the value of immortal souls; considering the worth of Christ's kingdom, and how much Jesus has done; I would now resolve to revisit each family in this parish, to inquire after their eternal concerns—to spend one day at least every week in this work, unless sickness or special providences forbid, until I shall have accomplished it. I would keep a particular account of my visits. And having had long experience of my weakness, and knowing that this undertaking will be attended with many trials, I would rely only on the Lord, for wisdom and strength and for success, pleading his great name and holy kingdom.

“FRIDAY, AUG. 27. Devoted to visiting according to the above resolve. I think spiritual visits useful, and trust I feel in some measure quickened. O Lord, wilt thou give me strength to proceed, and give success.

“MONDAY, AUGUST 30, 1802. Devoted this day to visiting. I have, for the most part, felt barren and

gloomy myself, and find but little religion among the people. Yet while I lament before the Lord, I would not be discouraged, but seek to sow, morning and evening, in season, out of season, hoping that if I should not live to see the harvest others may. O Lord, make me faithful and give increase, and thine be the glory.

“SEPT. 12. Trust I had some refreshing and strength in reading the word, and in prayer at noon. This afternoon spent in the field. O may I do all for the gospel’s sake, and nothing out of love to the world.

“OCT. 3, 1803. I have been from home seven days—been enabled to journey not far from eighty miles to attend the association and council, to preach six times, and converse and pray repeatedly with Christian friends, I trust with some freedom and to some acceptance. Yet what reason I have to lament my hard, unthankful, and barren heart.

“OCT. 17, Lord’s day. Norfolk. Last Monday evening preached at Cambridge on the superior glory of the gospel. Tuesday, went with brother Cowles to Plymouth—we both preached—I preached again in the evening, on Zion as the mother of converts. Wednesday we both preached at Litchfield, and both spoke again in the evening. Thursday we preached at Goshen and spoke in the evening. Friday we preached at Harwinton, and spoke in the evening. Yesterday rode to this place. To-day preached, first on Christians so walking in Christ as they have received him; then on Zion as the mother of con-

verts: in the evening, from 'The shout of a king is among them.' Have had unusual health, and some freedom in prayer and preaching.

"OCT. 18. To-day returned home; found all well except Jeremiah, who is still complaining. O Lord Jesus, I would tell thee. O Lord, wilt thou make the seed of the word we have been instrumental in sowing prosperous, and may I be humble and thankful, glorying only in thee.

"JAN. 1, 1804. We are now brought to see the beginning of a new year. We of this family are yet alive, and all except Jeremiah have been favored with usual health, and his ease is not desperate. I have not been once prevented by sickness from attending meeting. Have been allowed the past year to go and see the work of God in Chester and Middle Granville; and have heard of it in many places. I am not pressed with debt, but have wherewith to pay my creditors, and we are clothed and fed to the full. The mercies of God, both to soul and body, are innumerable. But O my unfaithfulness and spiritual barrenness, in prayer, in study, in every religious duty, private and public. My heart is most vicious, whence proceeds opposition to the cross of Jesus, and all corruption. O Lord my God, how do I need thy grace, thy strength, thy righteousness, and all the riches of Christ Jesus. There have been about twelve deaths among us the past year: what times will pass over us this year; who will be bereaved, or who will die; what public or private changes, adverse or prosperous, is with Him who worketh all things according to

the counsel of his own will. But this we know, it will be well with them that fear God, and that the 'ready' are blessed. O Lord, revive thy work, make us wholly thine, and be our portion.

"Last Friday evening the dear youth Mr. W—— came to see us from his mission; last evening, the precious Mr. C——, late missionary to New Connecticut," Northern Ohio. "Brother C—— preached in the forenoon and administered the Lord's supper. Brother W—— preached in the afternoon. Their preaching and prayers were excellent, and in the spirit and truths of the gospel. Both of them preached again, at different places, in the evening, to unusual acceptance. In the time of drought there is something hopeful in seeing the clouds rise and come over us. O that these spiritual clouds might be attended with much rain.

"JAN. 2. After praying and singing together, parted with dear W——. How sweet are brethren beloved for Jesus' sake.

"JUNE 16, 1804. My dear father and sister Mercy are with us on a visit. Have spent two days this week in visiting schools. I get but little time for study. My mind is weak, wandering, and barren. I feel as if I was one of the most unfruitful, useless ministers. O Lord, to thee I fly, and thee alone, for help. Last week attended the ordination of Rev. Mr. Perry over the church in Sharon. Attempted to make the concluding prayer, but was embarrassed and fruitless—greatly tried with the fear of man. I remain fearfully cold and comfortless under mercies

and trials. O Lord, what shall I do? I fly only to thee.

“JUNE 23. Rev. Mr. T. W——, a missionary, tarried with us last night. We prayed together repeatedly. O may I be thankful for such company, and may the Lord go with him.”

This missionary observes, in a letter to the compiler, “As I was leaving the house of Dr. Strong of Hartford, to go on a mission to the state of New York, that great and good man said, ‘Go and stay a day with brother Hallock. He can give you more of the instruction and assistance you will need on your mission than any other man.’ Among other things that flowed from Mr. Hallock’s heart, like rivers of living water, he said, ‘I have lately been thinking on these words of the first Christian ministers, *‘But we will give ourselves continually to prayer and to the ministry of the word,’* and I have almost wondered that every ordination sermon has not been preached from that text.’ So well did his spirit agree with this passage, that there was no appearance of affectation in his proposal to unite in prayer both morning and evening in his study. Nor was it surprising that such a man, when he went into the barn in the course of the forenoon, must there kneel and pray to God in the name of Him who was born in a stable. In view of my mission, the sum of what he said may be given in these words: ‘In every place and in every house know as far as you can what interests the people, and take their concerns and cares into your own heart with a spirit of Christian sympathy. This spirit will

be as a loadstone to draw their hearts to Christ. The Saviour cared for the bodies as well as the souls of men.' ”

“AUGUST 30. Returned home last evening after an absence of four days. On the Sabbath was at Middle Granville. In this place more than fifty have been added to the church. Monday rode to Tyringham; found Rev. Mr. Avery and his family spiritual. On Tuesday rode to Loudon,” now Otis, “visited friends there, and preached in the evening. God hath a number of precious people in this place. I am often tried with the most foolish, wicked thoughts, but by the help of God I continue to this time.

“SEPT. 24. Visited brother Griffin, at Colonel Austin's. Spent the evening at Dr. B——'s, with Rev. Messrs. Mills, Griffin, and Jerome, in prayer for Mrs. Jerome, who lay at the point of death.

“OCT. 28. Lord's day. Litchfield. Preached in the forenoon, on the necessity of holiness; in the afternoon, on coming to the great supper. Was favored with some freedom and attention. I trust the fear of God is in this place.

“OCT. 29. Rode with Rev. Mr. Mills to Washington. Heard him preach; I exhorted the church to awake and pray to God, it being a time of attention in this place.

“OCT. 30. Went with Rev. Mr. Porter to Roxbury. I preached on the depravity of man, Mr. Mills exhorted; there were evident signs of unusual attention. Returned in the evening to Washington.

“OCT. 31. The dear Rev. Mr. Swift of Roxbury

came to see us. At one o'clock, eleven were examined as candidates for the church. It was a spiritual, solemn interview. At three, I preached on preparing the way of the Lord. In the evening Mr. Mills and myself exhorted. The meetings were serious, the Lord is doing great things for this people.

“DEC. 2, 1804. Spent Monday and Tuesday, the past week, in visiting with Mrs. Hallock from house to house.

“MARCH 10, 1805. This morning was almost ready to give up all hope of any grace in my heart. The extremity of this almost despair did not last long. Could not but think I did love divine things. Must say, it has been as usual with me to-day, all things considered; yet, have had but little sensible comfort and much exhausted in the outward man. Tell me, O ye ministers of Jesus, is it ever so with you?

“MARCH 13, 1805. This day I am forty-seven years old. On meditating upon God's past helps and mercies, the trials of my life, my sins and barrenness, and the reason of a hope, it appears that I have much reason for confession and humility before God, much matter of praise, much cause to hope in God, and to abound in his work. And I cannot but have a trembling hope, that my heart has by divine grace been turned to the Lord. I would give myself and family entirely to the Lord; and may I begin and spend this year in his service, and be prepared for all its events prosperous or adverse, for Jesus' sake.”

CHAPTER VII.

REVIVALS OF 1805 AND 1806—CORRESPONDENCE.

“JULY 14, 1805. There have been of late five or six among us under conviction, and one has lately obtained hope. At a meeting last Wednesday, the audience was unusually solemn. It is marvellous to see among us these evident tokens of the Lord's return once more by his grace. O Lord, we are most unworthy sinners, and O wilt thou for Jesus' sake carry on thy work of salvation among us, to the honor of thy great name. To-day had some freedom and affection in prayers and conversation in the morning.

“JULY 23. I trust the attention among us does not decrease; three awakened youth have been to see me this afternoon. O Lord, make them thy willing servants. To-day finished getting in my hay and grain. It is all the Lord's, and I would surrender it up, every spear and every kernel, to him to be used wholly in his service. Read the hundred and third Psalm. O my soul, I call on thee for ever to praise, to bless, to extol the Lord.

“AUG. 11. Five have obtained hope, and numbers are under concern, I think twenty or thirty. It is marvellous, and may God have the entire glory, for to him alone the whole is due. O God of salvation, wilt thou carry on thine own work, and cause that it may end in the sanctification and eternal life of many

lost sinners, to the glory of thy great name, through Jesus Christ. On the thirty-first of last month, this and a number of neighboring churches met for prayer on account of the drought, and ere the meeting closed the rain began—O thou prayer-hearing God.

“AUG. 15. Visited from house to house with brother Gillett, and in the evening brother Mills came and preached. The meeting this evening was full and impressive, and I cannot but think the good Lord is carrying on his gracious work among us, though some things have taken place the present week among certain vain youth, which look discouraging. O may the servants of the Lamb be as bold and faithful as the servants of the devil.

“AUG. 18. Lord’s day. Preached in the forenoon on resisting the Holy Ghost, and trembled myself for fear I had done it. Preached in the evening at Mr. —’s. Four youth are, of late, somewhat awakened in this neighborhood”—three or four miles from Mr Hallock’s house. “Shall tarry here to-night—talked with the awakened youth.

“MONDAY. Prayed and conversed this morning with three of the youth. Trust the awakening is not decreasing. For ever praised, and for ever blessed be the Lord God of Zion. Amen and Amen.”

He once addressed a person under deep serious impressions, much in this manner. “Suppose a debtor in a large amount desirous to make payment. Not doubting his ability, he waits on the creditor, and asks him if he will accept *gold*. ‘O yes,’ he replied, ‘if genuine.’ He at once empties his bags on the

table. The creditor, glancing his eye upon it, says, 'This is not gold—you must be under a mistake—examine it yourself.' On a closer inspection, the owner acknowledges it is not gold, and says, 'I believe it to be silver; will you, sir, accept silver?' at the same time beginning to fear he shall not have enough to meet the demand. The creditor expresses a willingness to take silver in payment, and the debtor begins to count it out. 'Stop,' says the receiver, 'are you not mistaken again? Look closely, and I think you will see it is not silver.' The latter finds it even so, and adds tremblingly, 'It must then be copper; will you take *this*?' 'Most readily,' is the reply, 'if it is *real* copper, I will receive it at its proper value.' The poor debtor now become suspicious, looks at it again more narrowly, and exclaims in agony, 'O it is not even copper; it is mere dross, of no value at all. Alas, I am undone! here is my all; I can never, never pay the debt! I lie wholly at your mercy.'" The poor trembling sinner perceived the bearing of this simile, and at once seemed to see the entire worthlessness of his own best works, and to despair of ever paying his immense debt to divine justice. In a short time he found relief, if not deceived, by a cordial reliance on the mere mercy of God in Jesus Christ.

"Oct. 3. Have been favored with the help of many dear brethren. We have had stated lectures on Wednesday, and repeated conferences and other meetings, so that I have had no time to write: about twenty have obtained hope. It is affecting to see

how the Holy Spirit teacheth blind, ignorant sinners according to the Bible, as to their depravity and helplessness, and the sovereign grace of God.

“Nov. 3, Lord’s day. Lord’s supper. This day eighteen were added to the church; fifteen of them date their hopes in this revival. First sermon from Isa. 44:5: ‘One shall say, I am the Lord’s,’ etc. I trust it was an unusual day for the sweet breathings and comforting influences of God’s Holy Spirit; a day never to be forgotten to the praise of his glorious grace.”

Of this revival of religion among his people, Mr. Hallock in a printed sermon says, “This spiritual refreshing began to appear in June, and increased gradually for five months, until there were droppings more or less in almost every part of the society; towards thirty joined the church who were considered as the fruits of this little harvest.” But we are favored with a more full description of the work from his own pen, as inserted in the Connecticut Evangelical Magazine.

NARRATIVE

OF A REVIVAL OF RELIGION, IN CANTON, CONNECTICUT, IN 1805.

“It pleased the Lord gloriously to visit this place by the special influences of his Holy Spirit, in the latter part of 1798, and in the fore part of 1799. In this time the drooping church was not a little quickened and comforted, and between seventy and eighty were added to it, an account of which was published in the first volume of the Magazine.

“That day can never be forgotten by the church in this place ; and to the praise of God be it spoken, the lapse of seven years has not weakened the faith of the candid beholder in the work of that day.

“But by reason of deaths and removals, the church became considerably reduced, and inattention to divine things prevailed, and was increasing, especially among the youth, so that the things of religion began to wear a very gloomy appearance.

“But in the early part of last June, one of the youth was visibly under serious impressions. This was soon attended with a solemn effect on the young people. It was not long before several others were awakened in the same neighborhood where the above-mentioned youth lived. And from this time the attention increased.

“It seemed to operate like leaven hid in three measures of meal. New instances of awakening often occurred.

“The neighboring ministers, as well as some more remote, were very kind to visit us and to preach to us. Indeed it seemed as if the Lord sent them ; and almost every meeting was attended with some visible effect, until there were some instances of attention in almost every part of the parish. Lectures and conferences were frequent, and public religious meetings were full and serious. And this spiritual work appeared gradually to rise, for more than three months. The attention has been mostly among young people. It seemed as if God had fixed his eyes on the youth, though numbers of children have

been seriously impressed; and there have also been some instances from the ages of thirty to sixty.

“Of the subjects of this work, the largest proportion are females. Towards thirty have obtained hope. Fifteen have joined the church, and others are expected to come forward and subscribe with their hands unto the Lord. As when the cry was made, ‘Behold, the bridegroom cometh,’ the virgins arose and trimmed their lamps, this has been a day of alarm to the church. They appeared to be aroused in some measure from their formal state, into which even the wise are so apt to fall while the Bridegroom tarries. Some were ready to cry, ‘Our lamps are gone out.’

“Having noticed these things concerning the beginning and progress of this revival, I shall add, as a specimen of the work, the relation of two youth as written by themselves to a friend. The first writes thus :

“‘DEAR SIR—The following lines are a short sketch of what I hope the great Sovereign of the universe has been pleased to do for me, a poor unworthy sinner. Time has wafted me through the days of childhood, perhaps as thoughtless of God and insensible of eternity as any one can be. Whenever I was aroused to think on death and judgment, I would silence the voice of conscience, and say I could not cherish such gloomy thoughts when I was in health and prosperity; little thinking that my soul was out of health. Therefore I abandoned these thoughts, which ought to have been most dear to me. But, blessed be God, he has

spared my life until now, and, as I hope, made me a living monument to adore his glorious name.

“ ‘My mind began to be seriously impressed last July, at the funeral of Mrs. D. C. I followed the breathless body to the silent mansions of the dead, little thinking it was a lesson for me to read. I considered myself an uninterested beholder. But when I saw the corpse laid in the grave, the thought struck my mind, Will this suffice? Will the grave now shut its mouth, and say, Enough? The answer was ready: No, it will not, but it will soon claim me in spite of all my efforts. But when I looked beyond the grave, eternity appeared still more awful. These words seemed to be directed to me: ‘What meanest thou, O sleeper? Arise, and call upon thy God.’

“ ‘This led me to look into my polluted heart, where I found nothing but sin and guilt, which were pressing me down into the pit of woe and misery; and my days that were past were irrecoverably gone for ever. But a thousand hurrying thoughts of the world seemed to bear me away from these feelings; and many times did I put on the veil of cheerfulness when I had an aching heart within, for fear of the ridicule of the thoughtless part of mankind, who must stand at the tribunal of God, as well as myself.

“ ‘Thus my days were spent until about the middle of September, when the horrors of hell appeared before me unavoidable. I felt myself to be a sinner, and exposed to the wrath of God, who was continually saying, ‘Vengeance is mine, I will repay.’

In vain I sought relief from the Bible. Every line seemed to condemn me. I thought I was doing all I could to purchase happiness, and my reading, praying, sighs, and moans were in such earnest, I thought I should move heaven to pity me. But all was in vain, it was in such a selfish manner. And I thought I was unjustly bound with the cords of disquietude, and doomed to eat the bread of sorrow, while many of my young companions could triumph over death and the grave, and sing, 'Thy love, O Jesus, is the theme;' but I was unheard and unanswered, and left to wear out my hours in grief alone. This, I thought, was unjust, and my heart rose in dreadful opposition against God. Oh, how hard is the human heart. If it had the power, it would dethrone the Almighty. But blessed be God, the power is in his own hands.

"I remained in this sorrowful situation several days, seeking relief, but refusing the precious balm of Gilead. One Monday in this month was a most trying day to me. It seemed as if the whole universe gazed with an eye of contempt on its sinful, wretched inhabitants. But O, the following Wednesday! May that precious day never be erased from my memory—the day, as I hope, in which God met my poor perishing soul. Having taken up the Hartford selection of hymns, I began to read the 274th:

Cheer up, my soul, there is a mercy-seat,
Sprinkled with blood, where Jesus answers prayer;
There humbly cast thyself beneath his feet,
For never needy sinner perished there.'

And truly, I then said to myself, who can wish for a higher seat, than at the feet of sovereign mercy? And my heart was now ready to thank God that I was in his hands. And O, how astonishing it was that his mercy was extended even to me, who had been contending with him all my days; refusing all his blessed calls and invitations, trampling under foot his dear Son, who had spilt his precious blood upon the cross for me, and yet not one moment had I spent in his service. Now my heart could join with the psalmist in saying, 'O come, let us worship and bow down, let us kneel before the Lord our Maker.' Also, 'Who can utter the mighty acts of the Lord, who can show forth all his praise?' His perfections were visible in the whole creation. A sermon was preached that afternoon from Solomon's Song, chap. 4:5, 8, 'Come with me from Lebanon, my spouse,' etc. These appeared to be in reality Christ's words, and the sermon was sweet to my soul through the whole exercise. I felt as if my soul feasted on the food of eternal life, which God had prepared for all who serve him in spirit and in truth. And if I do not labor under a great mistake, it is my desire to serve God, and I can trust my all with him and rely upon his word. I hope I have enjoyed the presence of God most of the time; but sometimes, through my own negligence, and falling so far short of the duty which I owe him, I am left to lament the withdrawing of his smiles, and to trying doubts. But I must conclude by asking your prayers, sir, and the prayers of all God's children, that I may be kept from the snares with

which I am surrounded in this evil world, and that I may be preserved through the faith of Jesus unto death. Then, when

“ Filled with delight, my raptured soul
Can here no longer stay,
Though Jordan's waves around me roll,
Fearless I'd launch away.”

“ The second writes in the following words :

“ DEAR SIR—I shall now, as enabled, state to you some of the recent dealings of God with my soul. My mind began to be impressed with a sense of my sins, and consequent danger, in the beginning of last April. But the great and general stupidity with which I was then surrounded, together with the fear of becoming an object of derision, caused me to conceal my distress until the beginning of June, when it rose to such a height that I found concealment impossible. For a certain period, during two or three weeks, the black catalogue of the sins of my whole life appeared to be set in order before my eyes, accompanied with a deep sense of my being in the hands of a holy, sin-hating God, and entirely at his disposal.

“ It seemed as though nature would sometimes sink under the pressure ; but He who thus laid his hand on me, was still my support. In July, when the attention to religion had become considerable, I began to find that I had not only a wicked heart, but that it was entirely selfish, and filled with the most dreadful and daring opposition to God ; and that self-

ishness had been, and still was, the great moving principle of all my actions. This put me to a great stand. My inquiry now was with more anxiety than ever, 'What must I do to be saved?' I now saw that the prayers of the wicked are an abomination unto the Lord. Yet I was told that prayer was a duty incumbent upon me, notwithstanding my own sinfulness, and that I ought to pray with a penitent heart. This was what I could not bear, and I found myself actually at war with God Almighty. It appeared to me that annihilation would be far preferable to the situation in which I then was. I would gladly have changed condition with the very stones in the street, and frequently looked with envy on the meanest reptiles of the earth.

" 'Whenever I opened my Bible, I found it filled with threatenings against me. I found also that it demanded true and unfeigned submission to God, as the only condition on which salvation would be granted. I attended many meetings, but they only served to augment my distress, and if possible to increase my opposition. For several weeks I almost entirely relinquished business, and spent my time principally walking in my chamber. Whenever I heard of any person's obtaining a hope, it was like adding fuel to the fire. My heart rose against it and accused God of exercising partiality with his creatures, not considering that he has a right to do what he will with his own.

" 'These exercises continued until August, when the terrors of hell seemed to compass me about. From

Tuesday the 6th, to Wednesday the 14th, it appeared to me that I stood on the very confines of destruction, and was permitted to look into the eternal world. Death and judgment were now most solemn realities, and they so overwhelmed me that I was many times ready to sink into despair, and give up all hope of ever obtaining mercy.

“ ‘Then O, how vain appeared
All things beneath the sky,
Like visions past, like flowers that blow
When wintry storms are nigh.’

But it pleased the great and merciful God not to keep me long in this painful situation. On Wednesday, the 14th of August, I attended a lecture, when a sermon was preached from John 4:49, ‘The nobleman saith unto him, sir, come down, ere my child die.’ Upon hearing these words and their explanation, I found my heart glowing with the most ardent love towards the Saviour. He appeared to be ‘the chiefest among ten thousand, and altogether lovely;’ every way suited to my necessities. Tears flowed without control. The language of my heart was, O, my dear Saviour, come, and take an everlasting possession of my soul. I bid thee a hearty welcome to my heart, and would lie low at thy feet for ever. My emotions were so great that I found it difficult to keep from immediately kneeling upon the floor, and extending my arms where I then was, in the meeting-house. I had no idea that this was conversion. I returned home, and without mentioning any thing to the family, retired to rest as usual. And here

again I found my soul drawn forth in the most affectionate desires after the Saviour. I found those beautiful lines in Dr. Watts' versification applicable to what I then felt :

“‘My flesh lay resting on my bed—
My soul arose on high.’

With my mind composed to the most perfect peace, I now went to sleep. On awaking in the morning, I concluded that I had become entirely stupid, and accordingly made several attempts to bring on my former distress ; but this I found was impossible. I then resolved to walk out and reflect on the exercises of the day and evening preceding. But instead of this, the character of God himself now came into view, and filled my soul with joy, love, and gratitude, wonder and admiration, to that degree that bodily strength failed ; and for some minutes I became almost insensible to surrounding objects. Upon recovering myself, I found that every thing around me wore a new aspect. The glory of God appeared to be visible in every part of creation. I saw the hills, mountains, and fields, all lying beneath the omniscient eye of God, and answering the great end for which they were created, the glory of God. And now the thought occurred, Shall man, who is the noblest part of creation, be silent ? This was an amazing thought. I stood like one astonished at myself. Why had I never thought of this before ? I now saw that I had indeed been wilfully blind, and that it would have been just in God, had he left me to my own chosen way. I now began to imagine that this might be conver-

sion. But I had many doubts about it, because that during all these exercises I had strangely forgotten myself. These doubts were, however, soon removed, when I found that I was entirely willing that God should dispose of me, for time and eternity, as he saw best and most for his glory. And O, what heart-felt joy did it give me to reflect that I was in the hands of God. It was like an anchor to my soul.

“‘The Bible, religious meetings, and the duties of the closet became the food of my soul. The latter becomes every day more and more precious to me. How does my heart frequently expand with rapture while I am praying for the advancement of the Redeemer’s kingdom. When gloom and darkness fill my mind, as is sometimes the case, in consequence of the remaining sinfulness of my heart, I find that the thought that God’s kingdom is eternal, and stands secure, generally removes the cloud. This, sir, is, according to my best recollection, a short sketch of what I have, through the goodness of God, been made to experience. I would now conclude by asking your prayers for me, that I may not be left to dishonor God in the profession which I have made.’

“Having given the foregoing account of the sovereign and most merciful dealings of the Lord towards us his sinful and unworthy creatures, I shall close by only observing, that days of attention are not trifling days, but most solemn and serious to all. It becometh those that are left, to tremble ; and such as hope, not to be high-minded, but to fear lest

after all, they should come out withered branches, only fit for the fire, to the dishonor of Christ, the grief of Zion, and their own shame.

“JEREMIAH HALLOCK.”

“FEB. 3, 1806. Last week was at Colebrook and Winsted. The Lord is carrying on his work in each of these places, dear Christians are comforted, and sinners born again. Praised be the God of salvation. My mind was unusually calm and refreshed, Thursday evening, at Winsted.”

As Mr. Hallock was laboring abroad in a time of revival, he found a man who to much ignorance of spiritual subjects joined an equal degree of confidence and joy in his own state. The man was very fluent in the relation of his new views and feelings; at length he paused as if to hear a confirmation of his hope from the mouth of so experienced a Christian as Mr. Hallock. Understanding the case full well, Mr. Hallock merely said to him, “Sir, if I should come this way six years hence, and then find that you pray regularly in your family, morning and evening, I shall think favorably of your case.” Mr. Hallock sometimes said with a suppressed smile, “I love to see young converts have *ears* :” a remark not less an evidence of his discernment than of his want of confidence in religious loquacity. Yet it would be wrong to suppose him not to make much allowance, or not to expect much diversity in the case of young Christians. Severely as he scrutinized his own spiritual state, his charitable feelings inclined him to form a favorable opinion in the case of others.

To the Rev. Moses Hallock, Plainfield, Mass.

“WEST SIMSBURY, Feb. 1806.

“DEARLY BELOVED BROTHER—I think that the moral foundation of all real union and solid happiness is holy love. Where this love reigns in the heart, if we are poor—a cottage for our house, and herbs for our dinner—if we are low, if we are sick, yea, if dying, still we are happy, and united in the sweetest, most perfect bond. But if this godlike love be absent, all is like a rope of sand, and there is no real happiness, although we are ever so rich, the house adorned, and the dinner a stalled ox, or though flourishing in health, or raised to a throne. Let us then seek this love, not the world; and let us esteem those who have it—not the rich, the carnal, the honorable of this earth.

“We had a short but agreeable visit from brother Hosford and sister. Our honored mother has been with us; she is now at brother Case’s; I expect she will return in a few days to our house. She is comfortable for her, but, at best, is very feeble in body, though calm and agreeable in mind. Our dear father has been with us a number of days, and his company is truly better than gold.

“We are poor, sinful, dependent creatures—God is all in all; let us look to him, and cast all our cares upon him. Give my love to sister, to William, to Martha, to all the children. Tell them, that in order to be happy, they must fear the Lord.

“From your affectionate brother,

“JEREMIAH HALLOCK.”

At about this time the consociation to which the church of Canton belonged, recommended that each minister in their connection should, in company with a lay-brother, visit every family of his congregation, for the purpose of prayer and religious conversation. A few specimens of these visits follow.

“MARCH 27, 1806. It is proposed that the minister, and one or more of the church with him, visit all the families in the society, to converse with them on the concerns of the soul—to begin this day, and to visit one or two days in a week, until the whole parish is gone over. O Lord, all will be in vain without thy guidance, help, and blessing. O be our strength, our guide, and give the increase. My dear brother, Deacon Theophilus Humphrey, went with me to-day. We prayed and conversed with eleven families. In this number, we found three families where prayer is attended, five professors of religion, three others who acknowledged a hope. I think it is a profitable, instructive way of spending time. O Lord, wilt thou give us strength and grace to go on.

“APRIL 2. Visited all day with Deacon Mills. Called on thirteen families. Prayed and discoursed on spiritual things in each house. Found three families in which prayer is attended, nine professors, and four others who trust they are born again. I trust the Lord was with us, and that the day was not spent in vain. O Lord, I would thank thee for thy dear servant, Deacon Mills, and his instructive, impressive prayers and observations.

“APRIL 9. Went this day in visiting with Deacon

Everest. We visited twelve families. Found family prayer attended in seven of them, eighteen professors, and two whose minds are tender and with a trembling hope. Find such visiting days very laborious. I have great reason to lament my want of life this day, both in prayer and conversation, and the dreadful moral death which appears among us. O Lord, wilt thou have mercy on thy mourning, withering Zion, for Christ's sake.

"APRIL 16. I am ready to think, many times, was there ever a Christian who had so much unbelief, so much hardness, bondage, and opposition of heart as I have?"

Letter to Deacon Taylor.

"WEST SIMSBURY, May 23, 1806.

"I thank you, my dear brother, for your instructive, impressive letter. When Barnabas saw the awakening, the grace of God in Antioch, his heart rejoiced, and he exhorted them all to continue in the faith, and with their hearts to cleave unto the Lord. It is called *the grace of God*; O what divine, unspeakable grace. Wonderful is the love of God in sending his dear Son—in making the great supper. But both Scripture and facts testify that all make light of it. All are by nature under the dominion of this abominable, God-provoking unbelief; and hence will inevitably and most justly perish, unless renewed by the grace of God unto repentance and faith. And how wonderful it is, that God, instead of saying, none of these gospel-despising sinners shall taste of my supper, should say, I will compel them to come to my

Son; I will effectually call and draw them by my Holy Spirit, and they shall be mine; and I will be their God. O what mercy, what grace divine.

“And has the great Eternal thus come in very deed to B——? If any doubt it, let them answer the old question, ‘What meaneth this?’ And if God has come, what a pity it is that all should not know it, attend with their whole soul, and prepare the Lord his way. It appears that the old Jews perished because they did not discern the signs of the times, nor know that the Saviour was among them. If the blind man, when he asked what the noise of the passing multitude meant, had been told that it was Cæsar’s legions, or had received some other false answer, or if, when told it was Jesus, he had not believed nor applied, the poor man would never have received his sight; yea, twenty minutes’ delay in his case would have been for ever fatal, for the passing Saviour would have gone by. So it is with poor sinners in days of awakening; delays and inattention are most dangerous. Let the love of the world, an inordinate concern for a piece of ground, for a few yoke of oxen, the things of marriage, and carnal mirth, be laid aside. How terrible to lose the soul for the bubbles of time!

“This is a searching day to professors. Surely His bride should dress in gold of Ophir. The church must be ready, clothed with the humble, prayerful spirit of Christ. Let Zion travail *now*, and join in the song of grace, and not be found with the wrangling elder brother. It becomes prayerless sinners to awake. Dear immortals, how can they sleep. And let not

the awakened embrace a false hope, instead of Christ. There is great danger of resting on the faith of the stony ground, as the religion of the good ground. 'Tis of great importance that the great truths of the gospel, concerning God, ourselves, and Jesus Christ, fill every meeting and heart. I was in the old parish at meeting yesterday. Things look encouraging there. The work of the Lord goes on marvellously at Northampton; the seed of the prayers of the saints is coming up there. Let God have *all, all, all* the glory, and us sinners lie in the dust before him. The Lord Jesus be with you, my brother.

“I am, etc.

“JEREMIAH HALLOCK.

“P. S. My appointments are such, it appears impossible to make you a visit next week; but I shall come, if the Lord will, a week from next Wednesday. Give my love to brothers Eells and Cooley. Let us not trust in men nor means, but *only* in the living God.”

To the same.

“NOVEMBER 1, 1806.

“VERY DEAR BROTHER—How thankful ought we to be for solemn Sabbaths, and for the divine increase of the graces and numbers of Zion. The Lord Jesus has displayed his distinguishing grace towards his people in B——. Eternity will not be too long to praise him for it. The Lord said to Pharoah, ‘Let my people go, *that they may serve me.*’ God redeemeth his people out of spiritual Egypt, that they may serve himself, not idols, nor themselves. God said,

‘Let my people go, that they may serve me *in the wilderness.*’ And he finally brought them to *Canaan*, to serve him in his temple there. So he will finally bring all his converts to heaven, to serve him in the perfect service of that perfect, eternal world, in all the agility of the winged seraphim. O, of what importance is it that the ‘*five*,’ that the ‘*twelve*,’ yea, that all the church, and all who may yet join, should continue to walk with God, and faithfully serve him through all the wilderness unto death. Some, after all, when they had got into the wilderness, turned to idolatry; but to forsake the Lord after he hath redeemed us, must be the sin of sins, the guilt of guilt, the folly of folly, and the way to the woe of woes. But how pleasant and profitable are the fruits of obedience. ‘Let my Beloved come into his garden, and eat his pleasant fruits.’ The depravity of the human heart is beyond utterance; and the holy God is not seen by it, anywhere, in any thing, nor in any way, but to be opposed by it. How necessary is the new birth!

“Rev. R. A—— is here, and expects to preach for us to-morrow. He says the awakening has continued more or less for five years in Pleasant Valley. He spent a Sabbath there not long since; thinks he never saw Christians more awake in prayer. May we not hope that awakenings will continue, so long as the church are awake and fervent in prayer?

“As to your first question, my brother, it is a matter of doubt whether a church ought to insist on a confession for open sins, committed before conver-

sion. I would not forbid, nor insist upon it. The whole life of the impenitent man is nothing but sin. And his confession of Christ implies his sorrow for all his past life of sin. But as to the second question, it appears to me that all confessions made by backsliding professors for open sins, should by all means be made in public before the world. In the year 1803, I wrote my own mind fully on this subject; and to me the arguments have lost no weight by time or reflection. I send you the sermon which contains the arguments. May you, may we, and all the churches be guided right, for Jesus' sake.

“I am, dear sir, your true friend,

“JEREMIAH HALLOCK.”

“MARCH 13, 1807. I am this day entering my fiftieth year: O solemn thought. The past mercies of another year are many; but O how little thoughtful have I been, and how fruitless to God. I think I never saw so much unbelief, and such depths of depravity in my heart, and such need of constant support from Christ, as I have the past year. O thou prayer-hearing God, to thee would I look, and on thee would I cast all my cares, through Jesus Christ. And do not let me live to dishonor thee and thy dear cause. If thou shalt continue me in this world another year, wilt thou be my strength, and make me fruitful to thee in the gospel ministry in Zion; may my shoe be iron and brass, and ‘as my days, may my strength be.’ If I am to die this year, O may it be in honor of Jesus and his cause. To this end wilt thou grant me the light of thy countenance. O cast

me not off, now my strength is failing; but be the strength of my heart and my eternal portion. And as my salvation is nearer, if I am thine, than when I believed, O may I live more like a pilgrim, and be more spiritually-minded; that when thou comest I may love thy appearing, open to thee immediately, and hasten to meet thee with joy, to the praise of God the Father, God the Son, and God the Holy Ghost. Amen."

"JANUARY 7, 1807. This day, Homan, my second son, is twelve years old. O Lord, I would thank thee, and give him up to thee. O wilt thou have mercy on him, and make him thine, that he may grow up before and for thee.

"JAN. 18. My soul hath been in much deadness and darkness to-day—O how tedious and distressing. If I am not deceived, it is not this world that I want, nor any thing in it. But I long for a gospel view of Jesus, and of the glory of God in him; for humility and spiritual freedom in prayer, in meditation, and in all the things of the word. O Lord, wilt thou, who sufferest the swallow and the sparrow to build their nest in thine altars, let my poor soul rest under the light of thy glorious gospel.

"FEB. 1. Received a precious letter from my greatly favored and dear brother Williams. O Lord, I am not worthy that thou shouldst allow one of thy ministers or people to write to me."

It was the uniform manifestation of such humility as breathes in the last sentence, which led the late Dr. Azel Backus to remark, "Brother Hallock is one

of those men to whom the Lord Jesus Christ will say, 'Friend, go up higher.'"

"FEB. 8. Last Friday, my dear son Jeremiah set out for college. O Lord, I would give him up to thee—may he have a prosperous term, and wilt thou take and put him into thy service."

This son entered Williams college in the autumn of 1806. Mr. Hallock's days of fasting and prayer were at this time very frequent. In closing the account of one of them, he writes, "I seemed to have the most liberty in *praise*. I sometimes think whether we are not apt to dwell too much on the dark side."

CHAPTER VIII.

SECOND MISSION TO VERMONT—CORRESPONDENCE.

“JULY 29, 1807. Wednesday. About ten this morning I left home, after prayer, in which we endeavored to commit each other to the Lord. It was hard to part with my family and people. O Lord, wilt thou be my strength, guide, comfort, and defence from my sins and all my enemies. O take care of my dear wife and children and aged mother; and be the shepherd of my dear flock. Make my journey prosperous, and useful to thy dear children. Do all for us, and be all in all unto us, for Jesus' sake. Amen.

“AUG. 7. Rode to Rochester. Found some Christian friends here, with whom I became acquainted six years ago. I now begin to enter on missionary ground. O Lord of the harvest, to thee alone would I look for direction, strength, and success.

“AUG. 12. Tried to compose my mind in God, and to pray, as I rode, for my family and people, and all the ministers and churches of the Lamb. Lodged at Waitsfield, with Rev. Mr. Salisbury. Brother Salisbury and his wife counted thirty-two ministers, mostly candidates, who have been settled in this state within six years, and mostly in places which never had a minister before. O Lord, wilt thou hold them up, make them faithful unto the end, and give the increase.

“AUG. 25. This morning left Burke and rode to St. Johnsbury, seventeen miles. I have been at Burke six days, have attended six public meetings, visited one school and divers families, and administered the Lord’s supper. St. Johnsbury has been settled perhaps twelve years, and contains inhabitants enough to fill a large meeting-house ; but they have no visible church of Christ in the town, nor stated public worship. Universalism and many errors prevail. But one man came to the meeting, although notice was publicly given on the Sabbath. There was a considerable number of females. I was enabled to speak with some freedom and plainness. The most of them gave attention. How true it is, that unless the Lord leave a seed, we become as Sodom. This people have however, for some reason, almost finished an elegant meeting-house. O that it might prove a token for good, and that here the Lord would appear in his glory, and establish and build up Zion.

“SEPT. 6. Derby. Lord’s day. But little freedom in retirement ; as usual in the family. Preached with some freedom, from John 8:39. The people were attentive, and some affected. After the close of the forenoon meeting, Doctor Newcome, a late convert from open infidelity and universalism, was examined and taken into the church. Then we attended to the Lord’s supper. When Dr. Newcome gave in his relation, it had an unusual effect on the audience. The church and spectators were solemn in the time of the supper, and many, I trust, were truly refreshed. But I have to lament the dreadful leanness of my own

soul. O Lord Jesus, when wilt thou shine upon me, and fill my poor famishing soul with thy love and praise. The confession of faith which I had to read to the doctor, being long, it was towards two o'clock when the supper was ended; and having an evening meeting to attend before five o'clock at the distance of four miles, the intermission was but half an hour. In this time, I neither ate nor drank. By the time I had finished the first head of the sermon in the afternoon, I found my eyes dim, my bodily strength, power of recollection, and utterance gone, or so gone that I was obliged to stop, and after a little pause to close with a very few words, and desire one of the brethren to make the closing prayer. The scene was very alarming and trying. O that I might be suitably humble, learn my dependence, and be thankful it was no worse. O Lord, let me not be a cause of shame to them that fear thee, nor of triumph to thy enemies. Spent the evening in conversation, not being able to attend the meeting appointed."

Letter to his wife.

"GREENSBOROUGH, Vt., Sept. 21, 1807.

"DEAR FRIEND—I have had no letter from you, though I have sent to Montpelier in hope of finding one. I could write of many things, but must confine myself to a few. Ten days ago I began to be unwell; was however enabled to preach three times the next Sabbath, and to visit from house to house on Monday following. But Monday night was as sick a night as I remember ever to have had. Tuesday, was confined to my bed and called a physician. He also visited

me on Wednesday. By the blessing of God, felt some better Thursday—rode ten miles and attended a meeting with difficulty in the evening. Preached on Friday, and attended a church-meeting on Saturday. Yesterday preached all day at Wheelock, administered the Lord's supper, and preached in the evening to a crowded, attentive meeting. This morning felt very feeble and fearful of a settled fever. About ten o'clock set out with Deacon Fellows for Greensborough. After riding more than ten miles, most of the way the worst road I ever travelled, arrived here about sunset. By the help of God, I feel much better this evening, and hope to preach on the morrow at Glover, to spend this week and next Sabbath in these parts, and then go thirty miles to the west, where I expect to spend the next month. I hope to be at Middlebury about the first of November, and to find a letter there from you.

“I find it will not do for me to be anxious about home, or to calculate too much on seeing you again. I find no way but to submit all to the Lord, and cast every care upon him. God has his dear people in every place, but the church in these parts is in her low state—her wall demolished, and her gates broken down. O that Connecticut knew her blessings, and that those who wish to exchange the truth for fables, and to have every thing in a state of disorder, saw the folly of their ways.

“I have seen no special awakening on missionary ground, except week before last in B——. It was a rainy day when I was there. Out of thirteen families

in the settlement, sixty persons met at the lecture—some under deep impressions, and some with fresh anointings. It seemed marvellous to see the gracious goings of the God of heaven in the wilderness. I thought the angels were undoubtedly present, gazing with holy wonder.

“I have been to Stanstead in Canada, where I lodged one night and preached a sermon.

“I hope Jeremiah is at home and is steady and helpful. I want to know whether Homan minds his mother, is at home evenings, and how far he has proceeded with Proverbs. Remember my love to Sarah—it is time she began to put away childish things, and to seek the Lord. Give my love to mother—she must go in the strength of the Lord God. Remember me to the deacons, to the church, and all.

“From your feeble, needy, anxious, fearing, hoping friend,

“JEREMIAH HALLOCK.”

“Oct. 5. Brother W—— prayed in the family, and we mutually prayed together in a neighboring wood, and covenanted to remember each other Saturday evening and Sabbath morning. Went and saw the grave of Dr. Job Swift, who died on a mission, at this town (Enosburg) two years ago. He was taken unwell at meeting. The sight of his grave was impressive with warning, fear, and hope. He speaks, though dead. He was found in his Master’s field, and lived and died an honor to the religion of the gospel. O may I be a follower of them who, through faith and patience, inherit the promises.

“Nov. 18. Arrived at home, having been absent sixteen weeks. I have been often feeble in body and mind, but have been enabled to ride nine hundred and twelve miles, and to preach ninety times. Have visited and seen many of the Lord’s people. The meetings, for the most part, have been attentive. Find my dear wife and family well, and that their lives and health have been precious in the sight of the Lord. Secular matters as well as could be expected. The pulpit has been supplied, and I am not informed of any special divisions, or root of bitterness appearing in the church or society. Two have died. This people manifest many tokens of affection. O Lord, that I might be truly sensible of my sins and unworthiness, and that thou wouldest teach me thy statutes, and fill my heart with thy love and praise. Hold me up—draw me—make me faithful as a professor and as a minister, a husband and parent; and O, pour out thy Spirit on this people and on my dear family, that we may live more to thy glory, for Jesus’ sake. Amen.

“The last text from which I preached, the Sabbath before I left home, was, ‘I will go in the strength of the Lord God.’ This text I often thought of when ready to faint. Whitefield’s motto, ‘*Faint, yet pursuing,*’ was applicable, and often in my mind.”

While on a visit to his friends in Massachusetts, Mr. Hallock writes, “Jan. 15, 1808, Goshen. Being kept in by the snow, wind, and cold, the day and evening were spent in giving a reason, each one, of his hope. It was instructive and impressive. O Lord,

wilt thou search us and lead us into all thy truth." A noble example this, for pious relatives in their seasons of friendly intercourse.

To his brother at Plainfield.

"CANTON, June 10, 1808.

"VERY DEAR BROTHER AND SISTER—I received your letter by Jeremiah, and thank you for it. The things you wrote of the reformation in Plainfield, etc., are indeed instructive and impressive. O may the word of God still appear pleasant, his name glorious, and Jesus precious to the young converts. But they must expect much conflict, for heaven is obtained by fighting. May God make us faithful to our children; and O, may it please him to cause them to hear the *still small voice*, which fills the soul with humble adoration and worship.

"Our family are as yet, through mercy, in usual health; but it is the most sickly time here we ever witnessed. There are perhaps one hundred in the town confined to their beds. In two parts of the town, secular business is almost wholly interrupted. One of Mrs. Hallock's sisters, Mrs. Alford, was buried last Monday. The physicians call it the spotted-fever. It would take sheets to give the particulars. The patients are generally taken almost instantly with a violent pain in the head—their strength is gone, they lose their reason, and then fall into a lethargy. Where it is mortal, they generally die in about forty-eight hours. Through mercy, but eleven have died; though we cannot tell what will become of the many sick, or of the well, for the

fever appears to be spreading. O gracious God, spare thy people.

“It is surely a day of wrath: O that it might be a day of healing mercy, and especially of spiritual blessings. How we need oil, in such a day. It is a day of terror, but I fear of little true conviction, though we hear of awakenings in other places.

“My health is poor—I feel feeble, and am astonished at my own hardness and stupidity. Pray for me, that it may please the Lord Jesus to shine upon my poor soul. On his head are many crowns of victory—over the world, over sin, over Satan, over death, the grave and hell, and every foe. And he conquers in behalf of his people, that they may be sharers in his victories. O happy believers! O Lord, make us rich in the precious faith of the gospel, whatever else thou dost deny us.

“Your affectionate

BROTHER.”

To his son at college.

“LORD’S DAY, Oct. 9, 1808.

“A few words of advice. In the first place, think of the infinite God, of his eternal power, boundless goodness, and other perfections, as manifested in his word, works, and ways. Let him be in your thoughts and heart, and let him ever be before you. Secondly, consider that this is a fallen world, and that the human heart is only evil—think of all your sins of heart and life, as against God and deserving his eternal wrath—hate them and long for deliverance from them. Thirdly, remember the Lord Jesus Christ as he is set before us in the gospel, and fix

your eyes on him as the all-sufficient Saviour—the only hope, way, strength, light, righteousness, peace, eternal life, etc., of this sinful and guilty world. Fourthly, consider that by reason of desperate wickedness, darkness, folly, and spiritual death, none will or can come to Christ, but they whom ‘the Father draweth:’ therefore ever feel not only your dependence on God for the great supper, but for repentance, faith, and spiritual strength to come to Jesus. In this view of things, prayerfully and daily read some portions of Scripture, and be not a stranger to closet prayer.

“As a student, be faithful according to your health and strength; shun dissolute and evil company. For Jesus’ sake, respect your tutor, the president, and all the faculty of the college; conscientiously obey all their positive commands, and the laws of the institution. Strive to form the habit of rising early, and be at your post at recitations and prayers.

“See that you do not despise the kind hints, warnings, and admonitions of the president or any of the authority. Be a helper—the scholars make the college. Be economical of your time and money. Your money is Christ’s, the most of it being the contributions of God’s people for the support of the gospel; ‘let nothing be lost.’

“From your infancy, I have daily endeavored to give you to God. Give your heart and all to him. Consider what I say, my son, and the Lord give you a saving understanding of all things.

“From your affectionate

PARENT.”

“JANUARY 1, 1809, Lord’s day. Communion
Thirty-two have died in this town the past year—
eleven children, eight youth, thirteen in the stages of
life more advanced. The last year has been a season
of great spiritual barrenness with me and the church.
It is painful to reflect how poorly we have lived. O
Lord, may that tender mercy which hath spared our
lives to this new year, and which is still continuing
unto us the gospel of grace, draw our souls and the
souls of our children to Jesus. O Lord, forgive my
coldness this day in praying, preaching, and admin-
istering the supper; and if it be possible, may this
year be a spiritual year to my poor soul, and to thy
people in this place.”

His reflections on pausing at another annual revolution are more extended. “O Lord, wilt thou make me thankful for thy kind care of me and my family, another year. Thou hast preserved our lives, saved us from settled fevers, removed our bodily complaints, richly fed and clothed us, and preserved us from falling into open, scandalous sins. By thy great mercy, I have been allowed to continue in the ministry another year; and the church and society yet continue. And I trust that I have sometimes had a little freedom in prayer, study, and preaching; and that there has been some spiritual edification in our meetings. Surely we must say, it is altogether by the help of the Lord that we thus continue; yea, of his merciful kindness, for our sins are exceeding many and great. O Lord, humble my soul before thee, for all my unbelief, impenitency, lukewarmness, and great

unfaithfulness; and cause my soul to mourn on account of the general spiritual drought among us. Of thy great mercy in Christ Jesus, wilt thou pardon my great and many sins, and the sins of my family and of this church and people; and return and grant tokens of spiritual good, that thy glory may appear among us in the face of Jesus Christ, and that our souls may live, rejoice, and praise thee.

“What thou hast determined for us the present year we know not. If our pilgrimage on earth shall be continued, O guard us from sin and error, and cause us to walk with, to serve, and to trust in thee. But if myself, family, or any of them must this year be numbered with those who die, cause that we, and whoever are to die, may be found ready. O be our strong habitation, to which we may continually resort for all support and victory. And however it shall fare with the body, with this earth, and the nations of it, yet may Zion be kept as the apple of thine eye, and this be a year renowned for the building of her dear walls. And wilt thou work in me and all thy dear ministers, that we may be faithful in all thy work.”

From a letter to his son at College.

“CANTON, July 19, 1809.

“MY DEAR SON—How precious are our present probationary moments, and how ought sinners to awake without delay, and by faith in Christ to deliver their souls *from the horrible pit, as a roe from the hand of the hunter, and as a bird from the hand of the fowler*. How many souls are lost by spiritual

sloth and stupidity. Mankind, by nature, are such sluggards in the work of the Lord, they cannot win the immortal crown. O for quickening grace.

“The judgments of God are heavy on the eastern world, and poor America must expect to drink of the cup of sorrow. But let us not sink into discouragement, for the good Lord liveth and ‘taketh pleasure in them that fear him, in those that hope in his mercy.’

“Your affectionate FATHER.”

“OCT. 7. Rode to my dear father’s, in Goshen. My beloved sister Mercy I found in her grave. She died the twenty-seventh of last month, in the thirty-fifth year of her age, having been very sick about four weeks. She was thought to be converted at about the age of four years, and ever appeared to bear the fruits of a Christian. Blessed be God for the gospel hope respecting her, and all who believe in Jesus. And O, may this death be sanctified to the bereaved parents, and each of their surviving children. It was marvellous to me to find my dear parents have such support.

“AUG. 5, 1810, Lord’s day. Had more freedom than I expected in the forenoon; and much more this afternoon. So it is; if at any time my poor soul can get any views of Jesus as Immanuel, it instantly lives. Last evening, my son Jeremiah returned from college, having closed his residence there. He has now returned to be a member of my family. O Lord, make me a father indeed to him. O help me to give him up to thee, and wilt thou direct him and respecting him, and make him thine, that he may serve

thee. O may he become of Christ's body; and if it is thy will, make him a minister of Christ; yet, not my will, but thine be done, for Jesus' sake.

"SEPT. 5. Attended Commencement at Williams college, and my son took his degree. He has been more than five years in getting his education. The cost has been not far from six hundred dollars. O Lord, wilt thou make us thankful for thy innumerable mercies, and help us to live to thee. O may Christ be formed in the heart of Jeremiah, that he may serve the Lord, and that the time and cost of his education may not be consumed in the service of Satan. And O, direct in mercy in respect to his profession; and if consistent with thy will, may he be called of God into the gospel ministry, and may all his class-mates be blessed. How my soul longs to see him among his praying fellow-youth.

"OCT. 26. Last Saturday rode to Norfolk. First sermon, on the spiritual table set before us. Psalm 13:5. Second sermon, on Christ's building his church. Zechariah 6:12. In the evening, preached on the question, why a price is put into the hand of the heartless impenitent sinner. Proverbs 17:16. Found the dear Rev. Mr. Robbins in a low state of health—doubtful whether he will ever preach again. But he appeared strong in the Lord, and through grace to set a gospel example of patience and faith. Have great cause to be thankful that I live to see this aged servant of the Lord, whose conversation and conduct are so instructive and impressive.

"JAN. 5, 1811. Saturday. Having written my

sermons for the Sabbath, I would, through divine grace, devote this day to meditation, devotional reading, and prayer. I would be sparing of food at breakfast, and not eat afterwards till the sun be set. I purpose to examine myself in respect to my past life, especially the last year; to lament before the Lord the absence of his Holy Spirit and the low state of religion among us, and to pray for his gracious return; to seek the aid and comfort of the Holy Spirit on the approaching Sabbath, especially in the worship and at the table of the Lord; to pray over my sermons; to renew my covenant and resolves; to pray for all the ministers, churches, and interests of Jesus; to pray for my family, parents, and relatives.

“JAN. 6. I trust yesterday was not spent wholly in vain. Have had more freedom and affections—whether they be spiritual and saving, O Lord, thou knowest—in family prayer, in public worship, and at the table, than is usual for me.

“JAN. 20, 1811. Last Friday, Jeremiah went to Hebron, to study law with Judge Gilbert. I have longed and prayed that he might study divinity, and be a minister of the gospel; I have felt exceedingly unwilling to have him go into the profession of the law. I consider it a scene of great temptation, and tremble for fear he will be led away and lost. But if it is not the mind of Christ to put him into the ministry, and if he may serve Christ with Moses and believing civilians, or in any other profession, though the lowest, how infinite will be the mercy, and may my soul say, Amen, and praise the Lord. O Lord,

wilt thou allow and enable me to commit him wholly to thee for protection, for sanctification, for direction, and all things."

To his son at Hebron.

"FEBRUARY 4, 1811.

"The only way for us sinners to prepare for death is by 'repentance toward God, and faith toward our Lord Jesus Christ,' in whom all fulness dwells for the weak and guilty sinner.

"Homan and Sarah are gone to singing-school. How dreadful is the thought that *any*, after singing these pleasant notes on earth, should go to everlasting wailings. But unless born of the Spirit into true light and holy love, how shall we make spiritual melody to God here, and become meet to join the everlasting song above? Yet let none, in view of their dependence on quickening grace, remain slothful. Who ever heard of God's shining with saving light into the heart of a stupid sinner?

"We have received no letter from you, but wait for one with anxiety. We wish to know how you like your new situation—what is the state of your health—what your temptations are, and how it is with your mind—whether you have tender serious thoughts, or are left to uncomfortable and alarming stupidity.

"I know not which to esteem most, Moses or Aaron, Nehemiah or Ezra. Let our calling be what it may, if it is pursued in the faith of Jesus it shall be well. I wish you, in all your letters, to use a filial freedom to your father—let me know your trials,

doubts, hopes, and fears. Preserve the letters I write; they may be of use to you when I am in the grave."

To his parents.

"CANTON, Feb. 11, 1811.

"HONORED AND DEAR PARENTS—It is a day of great darkness over the land and world, but God will fulfil all his good promises concerning his church, and they who watch and keep their garments are blessed. The apostle speaks much about being crucified to the world. And as that which is crucified is dead, so, to have the world crucified to us is to have it and its things dead to us, or like a putrid corpse, when considered as a portion, or as a motive to lead us from Christ. Had the world been thus crucified to those bidden to the great supper, it would not have hindered them from coming to it. And how blessed must it be to have the world thus dead to us in a dying hour.

"How much we need the patience of the gospel hope in old age. I trust that through grace, my dear aged parents do, in some good measure, have it; and that my infirm mother will be strong in weakness, and have heavenly support, according to her trials. Give my love to brother and sister Hosford, and his aged mother. We cannot forget little Alice, and I would go six miles to see her. As I have not time to write to brother Moses, I hope you will remember my love to him and his—to brother Parse also and his. Let brother Moses, after you have read this—if you have patience to read it—see it. I have lately received the following as a well authenticated fact.

“In a certain place, last winter, they engaged a professed infidel to instruct a reading school. The school, when they came together one day in the afternoon, were not able to read. The teacher, after several vain attempts to have them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so was that the minister was at this Christian’s house, and went with him to the school. As an awakening had begun in the town, the minister had little doubt what was the occasion of this state of things. When he came in and saw the solemn appearance, he first said to the teacher, ‘Sir, what is the matter with your school?’ He replied, ‘I do not know.’ Said the minister, ‘Have you not been correcting them?’ The master answered, ‘No, we have had no disturbance.’ ‘Well,’ said the minister, ‘what then *can* be the matter?’ ‘I cannot tell,’ replied the master. ‘But you must have some opinion about it; tell me what you think it is.’ Not able to endure any longer, the poor Deist burst out in tears and said, ‘I believe it is the Spirit of God;’ and in a short time the teacher and fifteen of the scholars had hope in Christ. I had this the other evening from the mouth of a worthy Christian brother, who was knowing to the fact. O when shall these saving waters of the sanctuary become an impassable river?

“I send mother a little tea, to let her know I have not forgotten her.

“From your affectionate son,

“JEREMIAH HALLOCK.”

To his son at Hebron.

"MARCH 4, 1811.

"MY DEAR JEREMIAH—It affects me when I think of you, absent from home and among strangers, perhaps sick, and with little pecuniary aid. But when I think of that state of sin and alienation from God, in which all the children of Adam are by nature, it looks more affecting. If we have a saving acquaintance with God in Christ, though among strangers; if we have tribulation in the world, but peace in Jesus; if outwardly poor, but rich in faith, we are happy, and have cause for constant and strong consolation. But if moral strangers to God, spiritually absent from him, under condemnation, and always liable to be cut off and sent to eternal shame and perdition, how fearful and gloomy. Let us then first seek that wisdom which consisteth in the fear of God, and with all our getting, labor for a true understanding of the glory of God in the face of Jesus.

"From your affectionate FATHER."

"MAY 17. To-day, Mr. Samuel John Mills, Jun., candidate, preached for us. His first sermon was on depravity; his second, on giving all to Christ. His preaching was spiritual and edifying. O Lord, make me thankful for thy mercy to thy servant Mills, in giving him such a son. May he be made a faithful missionary and minister of Jesus, a great blessing to Zion; and may my heart rejoice in the good of others; and O, wilt thou remember my poor Jeremiah and each of my children."

To his younger son at a boarding-school in Sharon.

"CANTON, Jan. 21, 1812.

"MY DEAR SON—I think of you every day, and you cannot tell how much I feel your absence. One of the calamities of the present world is, that we do not sufficiently value our mercies until they are taken from us.

"I find I am becoming old and feeble; and though the Lord makes Augustus a comfort to me, and though the people are kind in furnishing plenty of wood, yet the care of the fires and cattle, with my other labors, is almost too much for me."

In the latter part of this letter, Mr. Hallock associates with his son several youth from Canton, who were at the same school, and addresses them:

"My dear young friends, a gloomy vacancy is made in our families by your absence. But were you removed to the land of silence, never to return, it would be far increased. If you should all live to return, and then find all your friends alive, the mercy would be great. We ought always to live as those who wait for their Lord, not knowing when he will come. Without an interest in Christ, none can go to heaven, and learning and every thing else will be in vain, yea, far worse than in vain. In a letter lately received from a missionary in Vermont, are these words: 'Tell your dear precious youth that God hath mercy in store for those who remember him while young.' Unspeakably the best time to serve the Lord is in youth and health. To delay until sickness or old age, is like delaying to build a house until

the coldest day in winter. Do and get as much good as you can—watch against all evil to which we are ever exposed. Farewell. Your real friend,

“JEREMIAH HALLOCK.”

“JULY 2. I this day returned from a tour of preaching, with that dear servant of Christ, brother Gillett. Tuesday, June 23, we preached at Goshen, and in the tour we visited both societies in Cornwall, Warren, Kent, both societies in Sharon, Salisbury, and both societies in Canaan, having been from home ten days. Though feeble in body and mind, have been carried through. In almost every place, there are spiritual droppings, and in some, particularly Kent and South Canaan, the beginning of a spiritual shower. Though one youth, since I have been gone, has been drowned, yet my dear wife and children have been preserved, and my family and friends are in usual health. O Lord, ‘so teach us to number our days, that we may apply our hearts unto wisdom.’

“The day before I set out, heard that war was declared against England. It much affected me. It appears to me sin and folly to enter into this war. O Lord, may thy people humble themselves, return and trust in thee, and wilt thou be known in Zion for a refuge, and in wrath remember mercy.”

This tour of preaching was by appointment of the association, for the benefit of churches under its care which enjoyed the labors of settled pastors.

“NOVEMBER 5, 1812. This day went with my son Jeremiah to Hartford, and left him there to take the

stage, to-morrow, for Pittsburgh. Thence, he expects to go into the state of Ohio, to enter on the profession of law. My mind turned on the divine government, which, I think, looked glorious and afforded sweet peace to my soul. I trust, I was enabled in some degree to give up my dear child to God, and leave him at the feet of Jesus. Made such observations to him on the way as I thought might be useful. About two o'clock parted with him and returned home. O Lord of all mercy, wilt thou lead his heart to thee, and be his guide and protection; make him useful in Zion and the world, and happy in Jesus; prepare his parents for thy whole will respecting him."

The trial of the pious father on this occasion, seems to have been not altogether unlike that of Abraham, as he went forth to offer up his beloved Isaac; and in neither case did the Lord forsake his servant. Speaking of this journey afterwards to a number of friends, Mr. Hallock remarked, that when he took his seat in the wagon he expected it would be the gloomiest day of his life, but that he found it one of the happiest—that his mind was sweetly revolving the words of that precious Psalm:

"The Lord, how absolute he reigns," etc.

It was probably now, that he addressed his son with tender emphasis and tears: "Jeremiah, I have been long praying and hoping that you might be a minister of the gospel—my expectation is at length cut off—I see it is not the will of Christ to employ you in this way. And now, my son, I want to ask you one question, *Will you be the minister's friend?*"

CHAPTER IX.

REVIVALS IN 1812 AND 1813—DEATH OF HIS ONLY DAUGHTER—CORRESPONDENCE.

THE Lord now gladdened Mr. Hallock's heart by a third special work of grace among his dear people.

"DEC. 6, 1812. Lord's day. Texts: 'Come, my people, enter thou into thy chambers,' etc. Isa. 26:20, 21. 'What wilt thou say, when I shall punish thee?' Jeremiah 13:21. More freedom than usual for me. Last Thursday evening, the prayer-meeting was better attended than common, and to me it was more solemn. Three young men are under conviction, and there is the appearance of a little cloud. O that it might, through infinite mercy, be increased, and the church be quickened.

"DEC. 27. Last Thursday was kept as a day of fasting and prayer by this church and a number of the society. Had a prayer-meeting at our house in the forenoon. At one, went to the meeting-house—had two sermons, three prayers, and three songs of the Lord. The sermons were spiritual, instructive, and impressive. Met again in the evening; Rev. Mr. Jerome preached, Rev. Mr. Gillett exhorted. All the meetings were full, and more serious than usual for us. The contention about singing appears to be subsiding, and things look like peace. An awakened youth has, the past week, obtained a gleam of hope. One was examined this intermission, and propounded

this afternoon, to join the church. Saw a young man at noon in tears for his soul. 'Not unto us, O Lord, not unto us, but unto thy name give glory.' 'O the Hope of Israel.' Have had more freedom in all the public exercises than I expected, and more attention. 'Praise the Lord, O my soul.'

"JAN. 1, 1813, Friday. Spent the forenoon in meditation, and writing on Isa. 44:3-5: 'I will pour water on him that is thirsty,' etc. Preached in the afternoon, before the Lord's supper. Two youth were present, apparent converts, who at the time of our last like meeting were in a state of stupidity. Some were present who, to appearance, are subjects of conviction. O the Hope of Israel, carry on thy glorious work, and fill thy people with thy love and praise."

To his son in Ohio.

"JANUARY 26, 1813.

"It has been my wish and resolve to bring up my children for Christ. My great desire is, that you might be his; and I trust I do not cease to pray for you, and especially that he might be formed in your heart the hope of glory. O my dear Jeremiah, know that you are a sinner, a child of wrath by nature; and do not rest short of winning Christ and his fullness as your portion. And know, that we have no time to lose in this great matter. May the God of Abraham direct your way and bless you, and give you prosperity in your profession; but above all, make you rich towards God. Your dear mother wants I should caution you against all evil company and temptations to sin, and advise you to choose those who fear

the Lord for your companions, and to feel your entire dependence on him.

“From your affectionate FATHER.”

“MARCH 7. Lecture before the Lord’s supper. To-day there were three to one at meeting compared with our common number, though I was still barren in prayer and preaching. O Lord, make me humble in thy sight for my hardness, and quicken my dead soul. O, most merciful Redeemer, are there not signs that thy Spirit is moving among us, and wilt thou not take the work into thine own hands, and make untoward hearts willing in this day of thy power? O quicken, pardon, and strengthen me.”

Feelings not unlike these Mr. Hallock once expressed to a Christian friend: “After I have been all day among my people, witnessed the relief and comfort of young converts, and the humble thankfulness of older Christians for the good Spirit of God among us, I come home to try to review my own conduct and look into my own heart. Though all the people seem to be moved, I find myself so blind and dead, that I am ready to conclude I am nothing but rottenness and hypocrisy. Sometimes, after I go to bed, I have restless, anxious nights, and am so agitated in view of my sin and deadness, that my bed shakes under me.” Yet he was often raised above these depressing views, and then his comfort and gratitude were expressed with a simplicity and humility peculiar to himself.

In a printed sermon already noticed he says, “This awakening began among the youth, and ap-

peared gradually to increase through the following winter and spring. In this season of grace, twenty-eight joined the church."

To his son in Ohio.

"MARCH 6, 1813.

"MY DEAR CHILD—We yesterday received your letter, dated February 4, which gave us the affecting account of your late journeys and hardships. The Lord has strengthened and preserved you, and to him be all the praise. The months of your absence are tedious to your parents. Your dear aunt Chloe Humphrey has fallen by the putrid pleurisy. It deeply affects your uncle, and he has set up prayers in his family. Five have lately obtained hope—several are under concern—we have frequent meetings, which are seriously attended. Your dear mother wants to have you write with whom you live—the moral and religious state of the people—whether the Lord's day is observed, and you have preaching or religious meetings. O Jeremiah, my chief concern is for your precious soul, that you may serve Christ and share in his salvation. This world, at best, is so vain and uncertain; did we own the whole of it, we should be undone wretches, out of Christ. But in him, the most poor in other respects are rich indeed, yea, interested in the fulness of God. Do not neglect to read, daily, the word of life, to pray, to meditate; and may the Holy Spirit show you the things of Jesus. I wish you would write once a month. Have you a Bible? Write a few words about the state of your

mind. Eternity is at the door. Be strictly honest. Strive to do good. Grandmother sends her love. The rest of us sign our names in testimony of affection.

"JEREMIAH HALLOCK,

"MERCY HALLOCK,

"WM. H. HALLOCK,

"SARAH HALLOCK."

To the same.

"JULY 3, 1813.

"MY DEAR CHILD—Having you daily in my mind, and hearing your affectionate mother often speak of you, I have set apart this day for meditation, and to write to you. Through divine mercy, our family are yet in usual health, except Sarah, who has, this morning, some symptoms of the spotted-fever. Our outward circumstances are comfortable. The summer is warm—we have refreshing showers, and a favorable prospect as to the fruits of the earth. The fever has been distressing in Barkhamsted. The dear Rev. Mr. Eells is among the fallen—sick about three days. He was a precious servant of Jesus Christ, and though dead yet speaketh.

"No troops have as yet been called for from us, to guard our coast; though some from the eastern part of the state are called to New London. We fear Homan will be called for.

"In respect to spiritual matters, eleven stand propounded and expect to join the church to-morrow. I hope as many more will soon come forward, though I fear the attention is declining. The work is powerful at New Hartford. O when shall I be able to

write these things to you respecting Homan and Sarah, and the rest of our family, and to hear of them from you and D——? The converts naturally address their mates in the language of Moses to his brother-in-law, ‘Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel.’ I fear my great unfaithfulness is the reason that *my* poor family is so passed by. I think both Homan and Sarah have been more attentive.

“O Jeremiah, outward comforts are desirable, but the great thing is a portion in Jesus Christ, and that rest which remaineth for his people. The Lord make darkness light before you.

“From your parents, who feel daily and much for you.”

“AUG. 2. This morning, my son Homan set out as a soldier for New London. O Lord, in mercy save him from sin, from the pestilence, and from the sword, and return him in safety, if thou wilt.

“SEPT. 19. Last Friday evening, my son returned from his military tour of forty-five days, in health. Make me thankful, O Lord, and help us all to live to thee. Sanctify the child. I perceive Sarah, my dear daughter, is thoughtful; O may she become an unfeigned believer in Jesus.”

The reader has already seen that Mr. Hallock was not left of his heavenly Father “without chastisement.” We come now to a scene of severe and protracted domestic afflictions.

“THURSDAY, Oct. 14, 1813. Last week on Thurs-

day, my dear daughter Sarah was taken with a chill, which was followed by a slight fever. On Friday, she took an emetic, which operated well, but did not relieve her. The next two days, her disorder increased—it was more threatening on Monday, when my dear friend Dr. Everest came to see her in the morning; before this, Dr. *Everett* had visited her.

“On Tuesday the fever, which was of the typhus spotted kind, still raged, and the child appeared to be sinking under it. Wednesday, about four o’clock in the morning, it was feared by the watchers that she was dying; we were all called up. O solemn, trying scene! I did not think she would breathe many minutes, but on the application of spirits she a little revived. The physician came early, and tarried all day. In the afternoon we took a little courage, but about nine in the evening she was more unwell; our hopes very much subsided, and our fears prevailed. She has had a tossing, deranged, distressing night, and this morning appears to be wasting away, and sinking into the arms of death.

“And now, O Lord, what shall I say, and where shall I go but to thee? I know my sins and guilt are great; I have not been faithful as I ought to have been as a parent, especially in spiritual things. She was shapen in iniquity, and her sins are great. But O, our heavenly Father, thou hast of thy great love given thy Son Jesus Christ to die for us sinners. He hath died for us, and his blood cleanseth from all sin; but such is the sinful hardness of the human heart, that unless born of thy Holy Spirit, none will believe,

and share in the salvation of the Redeemer. But O, thou exalted Saviour, exalted at thy Father's right hand to give repentance, O form her heart anew by thy blessed Spirit. O our Father in heaven—for the Father and Son are one—wilt thou effectually teach and draw her to the Son; shine with thy divine rays in the face of Jesus into her dark mind, that she may be a sharer in the light of life. She is thine by creation and preservation, O pity the work of thine own hands. She is bought by the blood of Christ, has been given to him by prayer—whether in true faith thou, O Lord, knowest—and I would now, her mother joining with me, still give her up to thee, soul and body, to be disposed of, in time and in eternity, in life and in death, according to thy holy pleasure; hoping in thy great mercy in Jesus Christ; imploring through him her sanctification and pardon and eternal life. If she may live, O Lord Jesus, may she be thy handmaid, and an obedient child for thy sake. If it is thy will to take her now out of the world, help us to say from the heart, 'Thy will be done;' and O may she be thine in death, and go and serve thee in heaven. We are unworthy of the least common mercy; how much more so of thy dear children's bread—of thy Spirit and its perfect gifts? But we would plead thy great mercy to sinners, the blood and righteousness of thy dear Son, and our almighty Saviour—the glory of the Father, Son, and Holy Ghost, one glorious Jehovah, and the increase and joy of thy kingdom.

“JEREMIAH HALLOCK.”

“Oct. 15, ten o'clock in the morning. At four we were called up, it being supposed that Sarah was dying; she a little revived, but now appears to be sinking very fast. O Lord Jesus, thou almighty, most merciful Saviour, O help us to submit, and to resign her up to thee and to our heavenly Father, in and through thee. It is all that we can do—it is all that thou now requirest of us respecting her, and may it be all we would wish to do—to leave her in thy almighty, merciful hands. O sanctify her heart, forgive her sins, and clothe her naked soul in the white raiment of Jesus. O Lord Jesus, wilt thou receive her departing spirit in mercy. O heavenly Father, wilt thou accept of her, in and through thy dear Son. Amen.

“Oct. 16, Saturday morning. This morning, at half-past twelve o'clock, Sarah ceased to breathe, her age being fourteen years and six months. She had been unusually agreeable, filial, and endearing, for a number of months before her sickness. She has evidently been a subject of conviction since last March, and has had an impressive sense of her depravity, guilt, and danger, and of the nearness of death and eternity. Many prayers were made on her behalf in her sickness, and especially for her soul. There was a general sympathy in her case. O Lord, help me and her mother to be thankful for these things and the blessed gospel hope, to be still and know that thou art God, and to make a spiritual improvement of this thy holy rod; and wilt thou be our support and consolation, and make her death spiritually

profitable to her surviving brothers, the grandparents, and all the relatives—to her mates, and every one.

“OCT. 17, Lord's day. To-day attended Sarah's funeral. The dear Mr. Mills of Torrington preached on ‘The heart of the wise is in the house of mourning.’ Her precious remains were carried into the meeting-house; the assembly was large: she was beloved in life and lamented in death. O may we bless the Lord, in taking as well as in giving; and truly say, *His will be done*.

“OCT. 24. The past has been a sorrowful week. I did not know how dear she was, until I found myself bereaved of her.”

The compiler well remembers his first interview with Mr. Hallock. It was nearly a year after this bereavement, and in company with a friend who, like himself, was a stranger to the man of God. The soft appliances of Christianity had now soothed, but not closed the deep wound in his heart. After a little conversation on general topics, he stated the touching circumstances of his daughter's death, and read one or two letters which, a little before her sickness, she had sent to some youthful companions, and which were the more valuable as containing some evidence of her preparation for an early grave. On his leaving the room, I turned to my friend, tears fell from his eyes, his frame shook, he remained silent for some moments. It was indeed an overwhelming exhibition of the triumph of grace in the midst of parental sorrow. For a number of years the name of

Sarah was often on Mr. Hallock's lips, either to show his undying affection in the circle of particular friends, or to give tender and solemn interest to truth in the religious conference. The following letter to his son in Ohio was written immediately after her death.

To his Son in Ohio. •

“MY DEAR CHILD—I wrote to you last month. In that and in former letters I could write that all our family were alive, and commonly that they were in health. But now it is otherwise. For I must tell you that your dear and promising sister Sarah is in her grave. Solemn thought! almost too overwhelming for me to write, or you to hear. But let us be still and know that the Lord hath done it, and that his ways are most just, good, and wise, and that his rod will be most profitable to the humble. He ‘is very pitiful, and of tender mercy.’

“Sarah, for ten months past, has been peculiarly filial and agreeable, so that we have noticed her steady, womanly actions. As I wrote, she has been the subject of serious impressions the past spring and summer. In a letter to one of her mates, dated last March, she writes, after mentioning the attention of numbers, ‘And now, Polly, does not this look as if the Lord is beginning his work among us? It does, indeed, to me. And why cannot you and I pray to Him who is able to pluck us out of the fire as fire-brands? I do hope that these things will not wear off our minds.’ In another letter, dated in May, she writes, ‘My thoughts are these to-day: O, how vain and trifling is this world. It is a wonder that I am

not cut off. Nothing can soften our hard hearts but the Almighty's hand. If he is willing, he can save at the last moment. He is allowing us to come to him; every day he gives us a free offer. O what unworthy creatures we are, not worthy to live. If I had my deserts, I had gone down to hell long ago.' The following lines are extracted from another of her papers, dated July 23, 1813, written in health, not three months before her death: 'I think myself, how uncertain life is. We do not know at what time He may come and call us to his bar. But if we are only prepared, it will be no matter how soon. I think that I have not a great while to live; I am on the brink of eternity.'

"Her anxiety, the past summer, has been great, and her feelings exceedingly tender respecting her brothers. As she went to the grammar-school, she often visited the post-office, to see if there was not a letter from you or Homan.

"Thursday morning, the seventh instant, she sat at breakfast with us for the last time. Soon after she said, 'Ma, ma, how cold I am!' She kept about, though drooping—had a restless night. Saturday, the physician was called. Lord's day, no better: I exchanged with Mr. Mills; returned about ten o'clock in the evening; found her exceedingly sick. She expressed an apprehension, as she had done from the first, that she could not recover. She told me she hoped she could trust in Christ. From this time she was unable to converse. She grew worse, Monday, Tuesday, Wednesday, Thursday, and Friday. Friday evening her piercing groans penetrated every

room in the house. About eleven her groans ceased and she appeared to lie easy, but rattled in her throat. This rather increased until half past twelve, when she expired without a struggle. Her fever was typhus. O my son, you have lost an amiable, affectionate sister, who bade fair to be a comfort and an honor to you and to her parents, to the church and to the world. The sympathy was general; Dr. Everest remained by her night and day. Every human means was used, and the prayers of Zion were made without ceasing on her behalf; but her appointed time was come, and she must go. Mr. Mills preached her funeral-sermon on the Lord's day. Her body was carried to the meeting-house; her funeral procession, though it was rainy, was perhaps as great as we ever had: all Canton mourned over fallen Sarah.

"The wound is deep and lasting. It cuts like a knife; it pierces like a sword. But in the midst of the lightning and thunder there is a rainbow about His* throne. And now let us bless the Lord, see the emptiness of the world, realize the value of the glorious gospel of Jesus, the certainty of his coming, and his near approach; prize this chastening of the Lord, and make a penitent, believing, prayerful use of it.

"From your affectionate mourning parents,

"JEREMIAH AND MERCY HALLOCK."

* It was common with Mr. Hallock in this manner to speak of God. He often commenced prayer, in a small circle, without uttering any of the divine names. In a person of less depth of piety this might have been exceptionable; but in one who appeared habitually to hold communion with his God, it seemed like the language of nature, and was often very impressive

In describing to friends the scene of his daughter's departure, Mr. Hallock said,

"Before the child was quite gone, if I had seen a man coming in the street—it would have made no difference whether he was a beggar, or in his coach and six—I should wish to say to him, 'Friend, do you love the Lord Jesus Christ? If you do, you are the man we want to see. Come in and kneel down with us and pray for our dear dying daughter.'

"At the moment her spirit left her body, these four truths pressed upon my mind with amazing interest:

"1. O the worth of the immortal soul!

"2. O the value of an interest in Christ!

"3. O the emptiness of this world!

"4. O the solemnity of the close of probation!

"When I saw she had breathed her last breath I almost involuntarily spread out my hands, and knelt down and said, 'Come, let us pray.' But there was an awful vacaney. She who had so filled our supplications was no longer a subject of prayer. I seemed for a short time *not to know what to pray for*. The solemnity of the moment was past utterance."

A new and protracted scene of domestic affliction soon opened.

"Nov. 19, 1813. Friday. Nineteen days after Sarah's death, my dear son William Homan, in his seventeenth year, was taken with the fever of which his dear sister died. This is the sixteenth day of his

fever, and he is very low ; it is doubtful, to human view, whether he continues through the day.

“And what shall I say ? what shall I do ? where shall I go ? O Lord, keep me from murmuring ; I would be dumb, because it is thy hand, nor would I trust in man or go to creatures ; but in thee would I trust, the everlasting God of all power, grace, and salvation, and to thee would I go, who sayest, ‘ Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.’ O Lord Jesus, thou knowest whether this sick child can live. Thou art the great and everlasting Physician of soul and body. O appear for our help, ere the child die. Will it not be for thy glory, O Lord Jesus, to raise him up—to hear our prayers for his recovery ? O, if it is thy will to grant us this great mercy, bestow it upon us, and prepare us to receive it, that thanksgiving and praise may be rendered to thy great and glorious name. But O, *his precious and immortal soul*, wilt thou save it from sin and from wrath. This great spiritual salvation was thy errand into the world, and now I would come to thee for this unspeakable mercy. Thou dost suffer parents to bring their children to thee, imploring for them thy spiritual, eternal, saving mercies. O heavenly Father, wilt thou by thy good Spirit open his understanding and his heart to receive thy dear Son, and make him a partaker of his fulness. He is a sinner by nature and by practice, and deserving the curse of thy law. I am sinful and unworthy of the least favor, how much more so of these eternal blessings ; but I would plead thy great mercy in the Lord

Jesus; I would plead his atoning blood and righteousness, the travail of his soul, and the edification of his kingdom. O most merciful God, if it can be consistent with thy will, that he might leave some evidence of his being a subject of gospel faith and pardon—but O, that in this I might also be resigned. And now, O Lord my God, whose are all creatures, worlds, and things, and whose is the everlasting dominion in the world of nature and of grace, wilt thou help us, his parents, to give him up without reserve to thee, soul and body, for time and eternity, imploring that he may be thine, through sanctification of thy Holy Spirit, in life and in death, and a sharer in the pardon and great salvation of thy glorious gospel; and that we may never consider him as ours, but as given to thee. To which may I, through thy assisting grace, sincerely sign my name, this nineteenth day of November, 1813.

“JEREMIAH HALLOCK.”

“The child lay for about three hours in an apparently dying state—his extremities cold—his head stretched back—his breath very short, attended with a quick, wiry, dying pulse. For several hours, we expected every minute to see him expire. But the God of Zion, who can save to the uttermost, was pleased to keep his expiring breath, and to revive him. Encouraging symptoms attended him the following night and the day afterwards, Saturday, November 20. But he was worse Saturday evening and on the Sabbath, so that I expected all day to be called out of the meeting-house to see him die. But the Lord was

pleased to revive him again, of his great mercy. On Monday, Tuesday, and Wednesday, things still looked encouraging respecting his recovery.

“On Friday the 26th, Mrs. Hallock was taken with the fever, and was sick about four weeks, though at no time so low as Homan had been. To have her fail was exceedingly trying to body and mind. Having lately buried my only daughter, to have Mrs. Hallock, and my only surviving child at home, both sick in two adjacent rooms, overwhelmed my spirits. But I was favored with usual health, and enabled to preach on the Sabbath.

“On the 20th of December, I was myself violently seized with the fever. I had been unwell a number of days, and kept about, hoping it would wear off; but now it came on like a whirlwind, and I was lost, for the most part, about twelve days. I have now, March 14, 1814, been confined by sickness from public worship thirteen Sabbaths, and the most of the time confined to my room. I have had two relapses, and am now feeble, but just able to walk out a few rods in a pleasant day. These have been wearisome days and weeks. But my dear Saviour has not left me to sink in despondency. Sometimes, I trust, I have had refreshing views of the truth as it is in Jesus, and our trials have been mixed with countless mercies. Though the first two who had the fever died, namely, Deacon Andrew Mills* and Sarah, yet,

* This was the beloved friend of Mr. Hallock, whose removal to Vermont and great usefulness there, have already been recorded. While on a visit to Canton, he fell a victim to

Mrs. Hallock and Homan are restored to comfortable health, and I am much better; and we are not called to sorrow for the deceased without hope.

“The pulpit has been supplied, for the most part, by friendly neighboring ministers. The people have also been exceedingly kind and helpful, not only in word, but in deeds. Besides watching by night, and helping by day, and sending in needful articles, they have given us not less than a hundred dollars in money. The young men, the day after Thanksgiving, gave me forty-eight dollars in silver, and the female youth presented Mrs. Hallock a muff and tippet. O, may I see all these helps from the Lord, and feel my increased obligations to him and his people. And may the parents and children be blessed of the Lord, and rewarded of his great mercy in Jesus a thousand-fold for their works of sympathy and love.

“Since I have been sick and shut up, this ecclesiastical society have agreed to build a house for public worship, and they appear to have adopted wise and energetic measures for its speedy accomplishment. This I consider a very great mercy, and may the Lord bless and succeed them.

“APRIL 8, 1814. State Fast. Had a reading meeting in the forenoon, and preached this afternoon from Joel 2:12. Had more strength and freedom than I expected. This is the first of my preaching since the 19th of December, having been unable to preach for

this fever, after an illness of three weeks, at Mr. Hallock's house. He died a few days before Miss Sarah Hallock was taken sick.

sixteen Sabbaths. O Lord, if it is thy will to restore me to health again, wilt thou make me thankful, and help me to meet every trial and temptation, to be more faithful in the ministry of Jesus, and to serve thee better than I have ever done, to thy glory and the edification of thy people."

The fact seems worthy of record, that besides these Sabbaths and a very few more just before his death, Mr. Hallock was prevented from preaching only one Sabbath in the whole course of his pastoral life. In seasons of illness he ever exhibited, in attractive lustre, the mild and lovely graces of the Christian. At such times he seemed to make an effort to lighten the cares of those around him; while the expression of his warm thanks for every little attention served at once to strengthen their personal attachment and heighten their already high opinion of his piety.

Letter to his Son in Ohio

"APRIL 6, 1814.

"BELOVED CHILD—In my last letter to you I gave you an account of the death of dear Sarah, which caused us daily tears. I gave you some particulars respecting the state of her mind before and in her sickness, which we cannot but consider a precious ground of hope that it is far better with her now, than when she was with us. She appeared to me to be one of those self-diffident converts, who give evidence to others, while they profess no hope for themselves, and who often make the best members of the church.

“I would now give you the outline of what has come to pass in our family since I wrote, and which will account for my not writing sooner. November 4, seventeen days after Sarah’s funeral, Homan was taken with the same fever. It soon assumed a very formidable appearance—we generally had two watchers. Dr. Everest gave as constant and faithful attendance as he had done in the other case. At his request we sent for Dr. Bestor. Paint to yourself the situation of your parents: their only daughter recently laid in the dust; their elder son, whom they loved as their own eyes, in a far country; and their only remaining son in this situation. But O, the sixteenth day of his fever, on which he appeared to be as really dying as Sarah did just before she expired: we expected for more than two hours that every minute would be his last. Mr. E. C——, who was in and went home, said to his wife, ‘I believe poor Homan is dead before now.’ We had done giving medicine, and were waiting the dreadful moment. O, how insupportable it looked to be deprived of them both. But the God of all mercy and help was pleased to appear for us, and restore him, though the scales hung in trembling doubt for a week or more, and it was some weeks before he was able to go out. He is now in good health, and the Lord makes him no little comfort to his sorrowful parents. And now let the Father of lights have all the praise for ever and ever.

“Your dear mother was taken with the fever the 26th of November, ten days after we supposed Homan

was dying; she was sick about twenty days, but not so severely. I never came nearer fainting than when deprived of her help, and seeing the mother sick in one room, and the child in the other. The forepart of December, Homan was so well that I drew him in his chair into the study—he had lain in the parlor—he begged of me not to draw him back into that dreadful room, which was like the realms of sickness and death. He of course had a bed brought into the study. When his mother, who lay in the bed-room, was able to sit in her chair by the kitchen fire, after she had sat a little while, I desired her to lie down. She replied, *I must first go in and see Homan*. It was one of the most exquisitely agreeable visits I ever witnessed. Your loving mother, by divine grace, is now in comfortable health, and a great blessing to her family.

“On the 20th December, previously worn down with fatigue, anxiety, and sorrow, I was violently seized with the fever. I lost my reason in half an hour, and can remember but little for about two weeks. By trying to get about too soon, I have had two relapses, each of about twelve days. The most of the time for three tedious months I have been confined to my room, and much of it to my restless bed; but, through mercy, am now in a great measure comfortable, and hope to begin to preach again next Sabbath, God willing. Thus are we called to sing of his mercies and his rod; but it appears to me that his mercies far exceed.

“There has been the winter past, and is, a gen-

eral awakening in Simsbury. It has been powerful in Hartford, and is great in Wethersfield. The civil and military events of the world are astonishing, but not more so than what God is doing for Zion. The religious accounts from Europe and Asia, in the magazine for last month, are wonderful. I feel sometimes as if the glorious day must be nigh; and happy are they who are prepared for it. I have late and direct intelligence from Goshen and Plainfield. Your grandfather Hallock has become very infirm, as well as grandmother. Your uncle Moses, and all the rest, well. It has been a healthy time in this town. There were eleven deaths the last year, besides Sarah's. This year, four. One is that precious man O. C——, who was instantly killed in felling a tree, aged thirty-five—he has hardly left his equal, of his age, in the place. Through a most kind providence, not one has taken the fever from us, though so much with us, and forgetting as it were their own lives. Your dear sister has left a number of letters, altogether on spiritual matters, which, if we live, I intend to copy and send you. We cannot express the comfort your last sympathizing letter was to us, though they dared not show it to me, until some time after it was received. Do write when you can. Grandmother, Homan, and all of us send love to you, and the family where you live.

“ From your affectionate parents,

“ JEREMIAH AND MERCY HALLOCK.”

CHAPTER X.

LABORS IN THE MINISTRY—CORRESPONDENCE—
REVIVAL OF 1816.

IN 1814, as in 1812, the Litchfield North Association, of which Mr. Hallock was a distinguished member, appointed several of its members to go, two and two, throughout the churches within its limits, to promote their spiritual interests. Mr. Hallock was one of the brethren designated for this service. The tour so much resembled some already noticed, that particulars may be omitted.

“JAN. 22, 1815. Have been feeble and discouraged the past week, and looked forward to this day with trembling; but have been helped in every part of public worship beyond my expectation, especially in the latter sermon, so that I came home refreshed in body and mind. O Lord, help me to thank and praise thy glorious name, now and for ever.

“MARCH 12. Though full of tossings the past night, worried and discouraged this morning, yet have had more freedom, and mental comfort, and attention all day than usual. Bless the Lord, O my soul. God's spiritual law has been a pleasant theme; O let me never rest short of perfect conformity to it.

To his nephew, William A. Hallock, soon after a revival of religion in Plainfield, where he was then fitting for college with his father.

"CANTON, March 18, 1815.

"MY VERY DEAR COUSIN WILLIAM—I thank you for your rich letter of February 4, so full of interesting intelligence. We have also received your father's letter of February 16, by Doctor P——. This, too, was like cold water to one athirst. I do sincerely wish that the few of our name might not be strangers to each other. What you write respecting our decayed, decaying aged parents, is affecting, and full of awakening instruction. As you live near them, I hope your father will see that they have what is for their comfort. I hope that we may all so honor them as to be sharers in 'the first commandment with promise,' instead of being tortured, after their decease, with the harrowing accusations of a guilty conscience. The situation of my afflicted sister, your dear aunt P——, none can know but by experience. How comforting to hear of her apparent faith, patience, and submission. O may she have the peace of Jesus. And though we meet no more on earth, yet may her hope be realized. How sweet that eternal rest will be to the Lord's weary, almost fainting pilgrims!

"The prosperity of my beloved brother's family is surely joy to me. But we must never depend on any earthly enjoyments, which are all fleeting as the wind, and withering as the grass and its flowers. Where is your late blooming, affectionate cousin Sarah? Her pleasant form lies withered in death. Yet all God's outward blessings, viewed in their true

light, are precious, and to be thankfully received, and piously used for Jesus and his cause. I am glad to hear that you and your brother are studying, and that you make proficiency. I have long been of the opinion, that industry is not only essential to usefulness, but also to happiness. If those in heaven had nothing to do, or were they to become idle and inactive, I believe their happiness would cease.

“Give the love of *my heart* to your dear sister Martha and Miss D——,” two young converts, “with whom I conversed. How glorious indeed, my dear William, is their situation who are walking in *the paths of peace*, and preparing for a happy eternity; and how do they excel those who are grovelling in the dust, even though they should gain the whole world, and the Christian live and die in the most uncomfortable, destitute condition.

“In respect to your observations concerning yourself, I hardly know how to reply. You think you have had little or no real sense of the divine perfections, of sin, of the hardness of your heart and its opposition; and that your late serious impressions in the awakening are abated, so that you shudder to reflect on your dread situation—the harvest past, and you not gathered. But how came you to be sensible of all this? It must be the awakening of his Spirit, and because it is still striving within you. It is much better to be even many years under distressing conviction, than to rest in the joys of a false hope. But there is hope in the free, almighty, sovereign grace of God in Christ. We know not what God in

his great mercy may yet do for you. I hope the prayers and good instructions of your anxious parents will not be lost. May God prosper you in your studies, and shine into your heart with the rays of his glory in the face of Jesus. I thank you for your affectionate notice of our dear Jeremiah, for whom my feelings have often been unutterable. I am feeble, yet through mercy able to supply my pulpit.

“From your loving uncle,

“JEREMIAH HALLOCK.”

In Mr. Hallock's familiar circle of ministers, two persons were referred to who gave equal evidence of piety, while one professed a hope in Christ and the other did not. The question was, how far the absence of hope was evidence against the latter. One and another gave their views, when Mr. Hallock said, “Suppose I send down my two boys to clear out my well, and it caves in upon them. The neighbors help me dig down to them, when it occurs to me that possibly they might hear my voice. I cry out, ‘Jeremiah, are you dead?’ ‘*No, sir.*’ ‘Homan, are *you* dead?’ ‘*Yes, sir.*’ They report themselves differently, but I have equal evidence that both are alive.”

“SATURDAY, APRIL 1, 1815. Having written for the Sabbath, and hoping brother —— will come and be with us to-morrow, I would devote this day to prayer and a review of my journal. I would pray first for the Lord's presence with us on the morrow, and that we might be once more blessed with a spiritual revival; secondly, that I might be enabled to review my journal with gospel candor in the fear of

God. Thirdly, I would look to the Lord respecting my health, which has been and is poor, and that I might be directed aright respecting medicine, and that his blessing might attend it. Fourthly, as the times are difficult I do not receive my salary, hence am rather straitened for the necessities of life, therefore would make this also a subject of prayer. In reviewing my past life I see many things amiss, and am sometimes almost ready to feel as if I had no reason to think I am a Christian; but on the whole cannot but hope I have had some spiritual views and feelings, though my faith is certainly small. O Lord, search, try, and quicken me.

“APRIL 3. Felt quite unwell, but comforted with the thought that perfect love casteth out fear.

“APRIL 4. Felt, I trust, instructed, comforted, and a little encouraged on reading what the apostle saith of the gospel treasure being in earthen vessels.

“APRIL 9. Have been of late feeble in body and faint in mind, but have found my journey to and from Farmington pleasant beyond my expectation. Was enabled to perform on the Sabbath with more strength than I expected, and the evening meeting was attentive and precious. It seems as if I never had greater cause to say, ‘hitherto hath the Lord helped me,’ and ever to trust Immanuel and live to his praise.”

To his son in Ohio.

“APRIL 29, 1815.

“There has been of late a powerful awakening in Yale college. About seventy of the students have

obtained hope. There are revivals in other places, and events pertaining to Zion's interest in the world are truly wonderful and encouraging. My dear child, I feel anxious respecting your precious soul, and long to have Jesus formed in you the hope of glory. Our painful separation here will be short, and should we meet in heaven, never to part, our present trials will be forgotten. But how dreadful to be lost for ever—separated from all good. At my period of life I have some sense of the dismal state of those who in old age are unprepared for death and have no portion but in this husky world. All the kingdoms of this world are mere bubbles when compared with an interest in Christ and a preparation to meet our Judge. And now is the time for this great work. Your dear mother came into the study the other day, and with an expressive countenance and emphatic accents expressed herself in about these words: 'I feel as if I could not be reconciled to have Jeremiah live so far from us. Do write to him, and ask him if he keeps and reads his Bible, and how he spends the holy Sabbath. I fear many waste it in family visits.'

"Your aged grandparents at Goshen are very feeble and near to death, if alive. How thankful we ought to be for the hope we have that they are in Christ, and by grace meetened for the rest above. Your aunt Perkins fell asleep the 8th of last March, comfortable in mind. Your uncle Moses and his family are in usual health and prosperity.

"My sermon at the dedication of the meeting-house is published. I cannot write the tenth part I

wish to: must therefore close, committing you to the mercy of God in Christ.

“From your affectionate PARENTS.”

To the same.

“MAY 27, 1815.

“I think the following things never appeared more true and real. First, that this world as a portion is vanity of vanities and vexation of spirit, not only in its poorest but in its best state. Secondly, the importance of religion, or an interest in Christ, especially in the decline of life. And thirdly, that it is a great thing to be a real Christian, a partaker of the Spirit of Christ, and meetened for ‘the inheritance of the saints in light.’ I feel as if I had but a little while to stay in this world. May you be blessed in outward things, but above all be a true friend to God, have the peace of Jesus here, and his heavenly rest hereafter. Your calling is attended with temptations, but abide by your old resolution to be always strictly honest.

“From your affectionate FATHER.”

To the same.

“OCTOBER 22, 1815.

“You are remembered in all our prayers. We pray for your outward prosperity, but especially that you may have an interest in the dear and only Saviour, and be saved from all the snares and temptations of this evil world. About twelve of our children and youth have become serious this year, and the most of them hope in Christ. It is a day of unusual

awakening in these parts, and many youth are brought into God's everlasting kingdom. We long to see you before we die."

To the same.

"DECEMBER 25, 1815.

"MY DEAR CHILD—It is now more than three years since we saw you. The time seems long, and you little know how much your parents want to see you before they die. You will not suppose that we impute your delay to come home to a neglect or forgetfulness of us; but if our lives are continued, do not fail to come next summer if possible.

"Your grandfather Hallock has fallen asleep. I made our friends in Goshen and Plainfield a visit as usual in September. Parted with my dear father on the twelfth, and have since received a letter from your uncle Moses, in which he writes, 'On Saturday evening last, October 21, 1815, our beloved father deceased. I visited him on Friday, and Saturday I held his venerable head in my hands, and leaning on my breast he expired without a struggle or the least apparent anxiety. It hardly seemed like death. His funeral was attended on Monday. All was calm and solemn, the day pleasant, and the attendants numerous; and all seemed to feel as if they were burying a friend.'

"He was eighty-five. Last summer he raised a plenty of provisions for his little family with his own hands. According to the time from which he used to date his hope, he has been a spiritual pilgrim on the earth seventy-seven years. He did not outlive

his active usefulness. The scene to me is very solemn and impressive, but there is no terror or sinking grief. You, as well as I, have lost a dear praying friend, and we ought to be for ever thankful for such a parent.

“I am still able, through grace, to continue in the blessed work of the gospel ministry. My catarrh is somewhat troublesome, but I think no worse. Your dear mother is afflicted with something like a palpitation of the heart, but through mercy is able to attend to her family concerns, in which she is greatly needed. Grandmother Humphrey has been very sick; I think she appears more and more like a shock of corn fast ripening for eternal rest. She is a bright example of patience. She wishes to be remembered to Jeremiah.

“Some of the church appear to have a little life, and here and there one is awakened and apparently converted. And now my heart cries, When shall it be thus with my beloved far-absent child? O Jeremiah, we cannot hope because we may think our sins are small, we cannot trust in our supposed good works, we cannot hope in view of our hearts, for they are bad. And shall we hope in the present life and its things? God forbid. The Lord Jesus is the only hope for us sinners. And now let us make a wise improvement of all this, and flee to Jesus as our all in all.

“From your affectionate father,

“JEREMIAH HALLOCK.”

“MARCH 3, 1816. Lord's day. On Saturday attended a morning prayer-meeting. It was full

and solemn, and things look encouraging. But this has been one of the most trying days as it respects my own leanness. Have been greatly straitened in all the prayers, in the sermons, and, alas, at the Lord's table. It seems as if my Saviour was departed. Some were indecently playful, and one, I fear, who has been thoughtful. O why am I so forsaken, and why these dreadful frowns? O Lord, search me and try me. Show me why it is thou dost contend with me. Help me to search and find out the accursed thing and to repent. May we all lie in the dust under thy rebukes, and O, have mercy, blot out our sins, and still carry on thy work, for Jesus' sake."

Possibly it was in reference to this Sabbath that Mr. Hallock, quite in his own manner, once gave this vivid illustration of the passage, "*And we hid as it were our faces from him.*" "It looks to me like this: the Lord Jesus comes into the assembly in all his love and glory, stands in the broad aisle, and calls on poor sinners to look at him and live; but the men raise their hats before their faces, and the women put up their fans, so as not to be seen."

"APRIL 7. We have had many religious meetings, such as lectures, conferences, and concerts, in the course of the last week, which have been full and serious. One or two have manifested a hope, and some are the subjects of serious impressions. It is hoped that the work of divine grace is still going on among us. O God of mercy, wilt thou abide with us, and support and extend thy work.

"MAY 9. Election-day. At the desire of the youth it was proposed to have a religious meeting instead of the former usual vanities. Rev. Messrs. Gillett, Baker, and Yale, were with us. The congregation was large, serious, and attentive.

"MAY 10. We met at New Hartford by request of the youth. The youth gave brother Yale and myself the money which they had been accustomed to spend at the ball.

"MAY 22. Lodged last night with brother Beach, at my dear brother Dr. Everest's. He gave me this morning five dollars, of which I was in special want, and farther told me that he had crossed all his charges for attendance on my family for twenty-five years. O Lord, may I see and know that all these needed mercies are from thee, and may myself and family make a right use of them. And O, bless thy dear servant and his for ever, and may I be thankful to him as the instrument."

To his elder son.

"JUNE 27, 1816.

"MY DEAR CHILD—Though I have not written for some time, it is not because you are out of my thoughts, but on account of my bodily infirmities and pressing calls in my work as a minister, at home and abroad. I feel as if I should not be able to endure much longer. O for gospel *faith*, *patience*, and *resignation*. The rest of our family are in usual health, and it becomes us to praise the Father of lights for all his great, many, and long-continued favors.

“Your grandmother Hallock died, or rather fell asleep in Jesus, as we trust, the 8th of last April. The attention which began in this place early in March continues. Fourteen were added to the church on the first Sabbath in May. Day before yesterday we had an examining meeting at our house, when eleven were examined and cordially approved. More than five hundred have made a profession of religion within the limits of this association since last June, and as many as five hundred more have manifested hope. There have been spiritual showers, some of them very great, in other associations.

“From your affectionate father,

“JEREMIAH HALLOCK.”

To the same, soon after a visit to his parents, and his marriage.

“NOVEMBER 5, 1816.

“It is truly a day of wonders in respect to the conversion of poor sinners, and the building up of Zion. We rejoice to hear that you have obtained a house. I pray for you every day, that your little young family may be a Bethel. Your mother feels anxious for your immortal souls, and says, ‘Do write to Jeremiah and Sarah that a solemn eternity is before them.’ Will you not, beloved children, think on these things? O do not neglect the great work of a gospel preparation.”

“JAN. 5, 1817. Fifteen were received to-day into the church, making sixty-four who have been admitted on profession since the first Sabbath in last May. Seven, the past year, have been received by letter;

in all, seventy-one. There are not less than twenty more who hope since March, and some are subjects of serious impressions. We are yet favored with very solemn, precious meetings. When we compare the fruits of the present revival with those of the awakening in 1799, they exceed those of that glorious day. This is a very impressive, solemn, and awakening consideration, and calls for deep humility, gratitude, and praise. Though attended with the catarrh and many infirmities, and many times ready to faint, yet, by the merciful help of the Lord, I have been enabled to attend the meetings, not less than five or six in a week, and I trust my bodily health is better than it was eight months ago. And I believe it is in answer to the prayers of the Lord's dear people for me, of which I am so unworthy. O Lord, still hold me up, and be my strength. Let me not wander from thy paths, in doctrine or practice. If I shall live this year, may it be to serve and please thee, in doing and submitting to thy will. If I must die, may it be in Jesus. O when wilt thou come unto me as thou didst to the house of Zaccheus and the jailer?

“Parted with my brother and sister Hosford for Southampton, September 23, but soon grew very unwell with symptoms of fever. Did but just arrive at brother Gould's at Southampton. Was kindly received. Took an emetic administered by Dr. Woodbridge, which operated powerfully. Had a distressing night, but through mercy felt some relieved in the morning. Tarried all day, September 24, at brother Gould's—next day, went home. Neither Dr. Woodbridge nor the

others who watched with me and took such care of me, would accept any recompense. May the blessing of the Lord rest upon them."

The following description of this scene is from a member of the family of Rev. Mr. Gould, with whom he lodged, and for whom he usually preached, in his annual visit to his friends in Goshen and Plainfield.

"I saw Mr. Hallock come up to the house much fatigued; I sprang to his assistance, and said to him, 'Are you unwell, Mr. Hallock?' Pale and trembling, he replied, 'I've come to die with you; God has heard my prayer: I was afraid I should die on the road, and that my dear family would never know how I died; I knew you would tell them: I want they should know how dear Christ appears to me; I think he never appeared so precious; I want you should tell them this.' These sentences he uttered with difficulty, leaning on my arm, and staggering into the house. As soon as he was upon the bed panting for breath, he said, 'I do wonder how brother W—— can give up such a Saviour; how he will need him in such an hour as this.' A physician was immediately called, but could hardly get at the case, because Mr. Hallock's conversation was so full of the love of Christ. He sunk down, at length, and seemed to be at the point of death for a time, but in a day or two he was so far relieved as to return to his family."

About the last meeting he attended in Southampton, where for years he was a great favorite with the crowd that flocked together on his arrival, he remarked at the close of his sermon, that probably he

should never see them again. He then sat down, but in a little time rose and said, "My dear friends, there is a difference between probability and possibility. It is not *probable* I shall meet you here again. I am old and gray-headed. I live daily very near to death."

"SEPT. 28. Lord's day. Was enabled to write yesterday and the day before, though with much weakness and infirmity. Attended the concert in the intermission, and the conference at five o'clock. Have had unusual strength and freedom, and I trust the Lord was with us. Have enjoyed of late unusual serenity and peace of mind, I trust, in Jesus the consolation of Zion; and may he have all the praise, to the glory of the Father.

"Nov. 26. Homan was evidently more ill, and we feared his disorder was becoming putrid, and about one o'clock, P. M., he appeared to fail very fast. We feared he had but a few hours to live. He said he did not know that he had any reason to think he had an interest in Christ. Now, the anguish of my soul became unutterable. But not far from sunset my dear brother E. A—— having heard of our trial came to see us, and we kneeled in prayer, he being the speaker. His prayer and conversation seemed to be so blessed to me, that an unusual peace and calmness, and trust in Christ, pervaded my mind, so that I could converse with Christian friends who came in, with freedom and delight. Sometime in the evening a suppuration took place in his throat, and he was relieved. It was therefore a night of unusual comfort and praise.

"Nov. 27, 1817. To see such companies of youth and children collecting for play and vanity, and the cruel practice of shooting at living fowls, is distressing, because indications of the Lord's departure, of our awful stupidity, and the everlasting perdition of all who are out of Christ. These things try and vex my soul, and cause sorrow and heaviness."

To his elder son.

"JULY 11, 1818.

"MY DEAR CHILDREN—Were your mother and myself to go to Steubenville corporeally as often as we do mentally, there would be a hard-beaten path between us.

"Although there is no special awakening among us here, but it is a day of alarming stupidity, yet the church are united and steadfast, and the late apparent converts seem to endure; conferences on the Sabbath, the meeting for young people, and the Thursday concert, are attended. But the church diminishes, both by death and by removal to other places. We have buried seventeen since the beginning of the year. The twenty-fifth of last month our old neighbor and friend Ephraim Mills left this world, after a short sickness. This is a sore loss to me, but the thought that Jesus the Saviour and owner of all things still lives the same for evermore, strangely supports my sinking mind.

"Your mother is favored with health and vigor, a great blessing to us for which we ought to be thankful. She would set out any day to go and see her Jeremiah. My general health is better: on the last

two Sabbaths, with the intervening week, I was enabled to preach nine sermons, praised be the great Physician of soul and body. My study is pleasant to me. It would be agreeable in itself to have health while we stay, and to be called by the Lord of the harvest right out of his field and with sickle in hand. I am now in my sixty-first year, and your mother but about three years younger. I feel of late, especially by turns, great anxiety for the souls of my children, lament my unfaithfulness, and desire to be more faithful in affectionately warning, instructing, and persuading them to come to Christ, that so they might please God, be blessings, and be for ever blessed. How these lines will find you, my dear son and daughter, whether stupid or thoughtful about eternal things, I know not ; but I beseech you, if out of the spiritual ark, not to rest nor let any thing hinder your pressing into it, and without delay.

“From your affectionate father,

“JEREMIAH HALLOCK.”

“DEC. 21, 1818. Returned from Barkhamsted very feeble in body and mind. Could not ride, nor hardly walk ; wanted sometimes to lie down in the road. But my mind was calm and comfortable, and the hope of being able to move with all the activity of an angel was refreshing ; also the thought that in that blessed world they will not have to take a third of the time or more to recruit a feeble, clogging, burdensome body.

CHAPTER XI.

LABORS IN ADVANCING YEARS—CORRESPONDENCE
—REVIVAL OF 1821.

ONE pleasant trait of character in Mr. Hallock was the deep interest which he manifested in the welfare of all the members of his household. In the course of his life, with the concurrence of his worthy partner, he took several children and trained them up to manhood, whom he treated with so much parental affection and care that a stranger could not distinguish them from his own children. And even after they went out from his roof, the strength of his affection and solicitude for their souls did not subside. Sometimes, on the day of their departure, he noted in his journal his sense of unfaithfulness and his deep regret. Often did he speak of them afterwards with the tones of a father, and it was his uniform practice to address to them now and then an affectionate and parental letter. One of these letters was written to Mr. J. M—— of the city of New York, who had lived in Mr. Hallock's family from the age of four to that of twenty-two years.

“JULY 19, 1819.

“OUR DEAR CHILDREN—We thank you for your kind letter by Mr. H——. We are always glad to hear from you and of your welfare, and to learn that

you do not forget us, as we cannot forget you. It gave us no little joy to hear that you were blessed with an infant son. The lives of infants, especially of those so small, are a brittle thread. But that God who gives them can preserve and raise them. We pray in respect to yours, that it may live, that you may be prepared for such a mercy, be enabled to give yourselves and babe to the Lord, and do your duty towards him according to the word; that he may be an obedient child, a comfort to you, useful in the world, a blessing in Zion, and that both the child and his parents may be blessed of the Lord. But if you should be called to part with it by death in its infancy, childhood, or youth, *as many have been*, O may you be prepared and enabled from the heart to bless the Lord in taking as well as in giving.

“Should the Lord of his great mercy restore the mother to health, and spare all your lives, do try to come and see us as soon as you can, and bring the little one with you. But should you be preserved to come, who of us would be alive to see you we know not, for we are truly sojourners, and our days on earth are like the passing shadow. There were twenty-six deaths in Canton the past year, some of all ages. It was frequently the case that some one at a funeral in health was the next carried to the grave. Truly the Son of man came among us the last year in a way and at an hour we knew not. The text for the new year was, ‘O that they were wise, that they understood this, that they would consider their lat-

ter end !” Indeed we are pilgrims, and the life of man in this world is called *a way*. Our latter end is the close of life, to which the way we now go will lead.

“We read of two ways: the narrow path whose end is life and the eternal salvation of the soul; and the broad road of sin which endeth in eternal death. Now if one on a journey should, though instructed and warned, heedlessly take a road in the morning which, however easy, pleasant, and inviting at the beginning, would yet end at sunset, in reproach, complete poverty, and wretchedness, all would consider such a traveller as void of wisdom, and would exclaim against his folly. But if the traveller should consider, and take that road in the morning which, though at first more rough, stony, hilly, and unpleasant, would yet end at sunset in honor, safety, fulness, and happiness, who would not esteem such a man wise, and speak of his great wisdom? And now, my dear children, for whom I daily try to pray, let us be as wise in spiritual things. We know that Jesus and his blessed gospel are the way to life, whatever reproach, crosses, and difficulties may now attend it; but the way of this selfish, prayerless, impenitent, unbelieving, and disobedient world endeth in eternal woes, however pleasing it may now appear to an eye of sense. Consider these lines, and the Lord give you understanding in all things. Farewell.

“From your affectionate parents,

“JEREMIAH AND MERCY HALLOCK.”

To his son in Ohio.

"JANUARY, 19, 1819.

"THOUGH feeble and many times ready to faint, I am enabled to study, and to preach on the Sabbath and at other times; and for aught I know, to usual acceptance. No place is so agreeable to me as my study, and it is often delightful to read, write, etc. The world has truly almost slidden from under me, and is fast sliding away; and I think my only hope and support is the precious Jesus and his blessed gospel. You, my Jeremiah, are now in your twenty-ninth year, and should you live, you will not only soon be in the decline of life, but where I am, *advanced*, and the world all slidden, or fast sliding from under you. And I often think, what will my children do when this approaching period shall arrive, or if they should find themselves by sickness or other means on their dying bed, and all the solemnities of the judgment at the door? Nothing can then, as I know by experience, afford the least support, but the consolations of Jesus."

To his nephew Wm. A. Hallock, at Williams College.

"The account you give of the awakening in Williamstown, as well as in other places, is wonderful and interesting. I am more and more convinced by the word, and I think by experience, that we are by nature destitute of holiness, carnal, sold under sin. Hence in need, *perishing need* of the new birth, or of Christ as our sanctification and Saviour from wrath, yea, as our life and all in all. How it is with you, I know not. The day is approaching when you expect to leave college and turn your thoughts on some pro-

fession. It is therefore a most interesting period to you, as well as to *your parents*, and also to me. How soon have your four years at College passed away; and how short is our period of probation on earth, even at the longest: I trust I pray that you may, first of all, give your heart and your whole self unto the Lord Jesus, whose we of right are, *whose yoke is easy and his burden light*. It is my desire to have you study divinity, and wear yourself out in the good work of the gospel. Such I know is the wish of your parents. But we must love and serve Christ, let our profession be what it may, in order to be accepted of him, both now and when he cometh. Farewell.

“Your affectionate

UNCLE.”

To his son in Ohio.

“JULY 8, 1819.

“Our dear children, often thought of and longed for, we were not a little affected to learn the poor state of your health, and have endeavored daily to remember you in our prayers. You think your disorder is of the nervous kind. Soon after I was settled, I had nervous complaints to a very high degree. I know what they are. Although they are commonly not so mortal, yet they are deep, far out of the reach of medicine, and hard to cure. They are attended with the symptoms of almost every disorder, are apt to prevent sleep, and to make every thing look gloomy and discouraging. They debilitate the mind and unfit one for the service of God or man. I do sincerely pity you. But let our disorders and trials be what they may, ever so long and severe, they are, like

every mercy, from the God of Jacob, who is the great Physieian of soul and body, and our help is nowhere but in him. President Dwight says that people under affliction are always attended with one of these three things, murmurings, brutal stupidity, or submission to God. Let us wateh against insensibility and murmurings, learn submission under the mighty hand of the Lord in all our afflictions, and resign our souls and bodies and all our concerns in the way of well-doing into his hand for time and eternity.

“I have just read Dwight’s sermons on the duty of parents to their ehildren, and of children to their parents. And while I find them very instructive and entertaining, I feel greatly reprovèd for my unfaithfulness as a parent; but all the past is sealed up for the judgment. Yet, blessed be the Lord, while in this world we are prisoners of hope. Hence, if we confess and forsake our sins, and return unto the Lord, he will abundantly pardon all our offensees and purge away our guilt in the all-eleansing blood of Jesus. O that I may, if continued in this world, have grace to be more faithful, as a minister and parent, and in all respects.

“‘It is good,’ saith the prophet, ‘for a man, that he bear the yoke in his youth.’ Thus may your afflictions be made benefieial, even in the highest and best sense to you both. And if you are experiencing his restoring mereies and other favors, may his great goodness lead you to repentance, and to lift up your hearts in his fear. The longer I live, the word of God appears more and more real, true, divine, and

precious, and our only light and hope. And as David said to his dear son Solomon, I will now, my children, say to you, Forsake it not, but bind it continually upon your hearts, and tie it about your necks; then, 'when thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee;' yea, about the most wise and excellent things. •

"From your affectionate FATHER."

"Oct. 3, 1819. Last Wednesday, attended the ordination of Messrs. Bingham and Thurston, as missionaries to the Sandwich islands. Little did I expect to be appointed to make the consecrating prayer. But the Lord Jesus supported and helped me, so that I trust religion and the dear cause did not suffer. All the other parts were performed to edification. The assembly was the greatest that I ever saw at an ordination, and the most universally solemn and interesting. O Lord, how unworthy am I, even of the least of all these thy mercies. May they all humble and lead my soul unto thee in hope and all spiritual obedience."

To a nephew in the Theological seminary, Andover, immediately after his making a public profession of religion.

"MARCH 18, 1820.

"DEAR WILLIAM—A brother was received into the church last Sabbath. The communion was full, and I thought the day and the holy ordinance were more refreshing than usual for us, who are so lean at best. Last year none were received, by profession, into the church. Two others wish to come forward,

who appear well. O that these things might be as an earnest before a glorious harvest. These long spiritual winters of barrenness are painful and trying to dear Christians, who pray and plead, ‘O Lord, how long?’ I know of no special revivals in this region. Our religious meetings are attended as usual, and the concerts for prayer are better attended than they were six months ago, and appear more fervent. But the children and youth are unusually thoughtless and vain. It is inexpressibly distressing to see them wasting away their forming age in forgetfulness of God, which they ought to spend in his fear; that if they live to come on the stage of action, they may be prepared to be useful, and if they must die, may meet their Judge in peace.

“Although the Son of God was made flesh—which was so necessary in order to his laying down his life for our sins, and doing many other things as the Mediator—yet divine honors are equally and unservedly ascribed to him in the Scriptures of truth as to the Father; and there is not a chapter, nor scarce a paragraph where Christ is spoken of, in which his absolute divinity does not shine; and there is no fair explanation of them but by giving equal divine honors to the Saviour.

“No subjects are of more importance than the candid examination of ourselves and daily self-denial, to which the selfish heart is so opposed; for there is nothing in the native heart of man but *sin, sin, sin*. We therefore stand in equal need of the new birth as of the atonement. I am glad you went to Andover—

rejoice to hear the things you wrote respecting yourself. If we have not received Christ, it is high time to do it, and to live unto him. Some of the last words of President Edwards to his anxious friends were, 'Trust in God, and you need not fear.' How much better it is to trust in Immanuel, than in an arm of flesh. May it ever be your delight to rely only, continually, and altogether on him. Be a fruitful branch in the true vine; glorify God, and have the joy of Christ fulfilled in your own happy breast. Let us pray for one another, for each of our families, for our colleges, the seminary, and Zion. Adieu.

"Your affectionate uncle,

"JEREMIAH HALLOCK."

In a former part of this work, we saw Mr. Hallock, with no common ardor, devoting the sprightliness of his youth to the service of Christ. We have marked also how, in one steady, undeviating course, he exhausted in the same glorious cause the strength of manhood. We now find him, under the pressure of more advanced years, still in the harness, laborious as ever for the honor of Christ and the salvation of souls, praying more earnestly for divine aid, and making increased effort to fulfil the responsibilities of his station.

"MARCH 13, 1820. This day I am sixty-two years old. I have been continued almost thirty-five years in the ministry. It is about forty-one years since I trust my attention was turned to religion; so that I have been professedly as long on the spiritual journey, as Israel was on the way from Egypt to Canaan.

Surely my race must be drawing to a close. My mind has been interested in reading God's holy word, especially the ninth and tenth chapters of the Acts; and the late Religious Intelligencer, in particular the account of revivals. If I may live a little longer, may Christ be my only, all-sufficient hope; and may I live in the faith and religion of the holy apostles, and of the present revivals of the Holy Spirit. If I must die, may it be in this faith and with the supports of the gospel. My own, and the deadness of my people, is truly distressing, and especially the stupidity and vanity of our poor children and youth. But I think it is a consolation, that God will be glorified and his gospel kingdom eternally flourish, whatever becomes of us. O Lord, have mercy on us, and pluck us as brands from the burning, for Jesus' sake. This, for some reason, has been to me the most solemn birthday I ever knew."

In the autumn of this year, the monthly meeting of ministers to which Mr. Hallock belonged, divided itself into classes of four and five, with a view to some endeavors to rouse the slumbering churches. It was the custom of Mr. Hallock's class to visit two churches every week, and attend three meetings at each place. After making the circuit of the whole a few times, one of the brethren proposed that it should no longer be the duty of all the five to attend every meeting, but that two brethren should be present besides the minister of the place. "No," said Mr. Hallock, who had himself rarely if ever been absent, "we must *all* be on the ground. If I had a child

sick, and could not make him believe that he was in a dangerous state, I know of no better way to undeceive him, than to call a council of physicians. No, brethren, we must all endeavor to be at every meeting, that poor, sick, dying sinners, who are so hard to take alarm, may begin to think something is the matter, and that they must attend to their souls." It need scarcely be added, that the arrangement remained without alteration. These efforts the Lord was pleased to bless. Some tokens of his special grace were immediately visible, and the following year was marked with uncommon mercy, not only in this vicinity, but in very many towns throughout • Connecticut.

This was the last general revival of religion in which Mr. Hallock took a part. Though his age and infirmities might seem to have pleaded eloquently for some remission of service, and especially in the most inclement seasons of the year, yet we shall find him at his post by night and by day, and sometimes at the distance of twenty miles and more from home. And should he, to persons who can patiently see a waste of life in any thing but religion, seem to have been impelled forward by a principle little less operative than that which for thirty years animated Paul, and for a less period elevated Henry Martyn to a height of holy indifference in respect to personal comfort, health, and even life itself, the writer is not anxious to offer an apology. His course furnished at least a practical comment on a sentiment which he often expressed in the evening of his days, in sub-

stance this: "I view myself like a man stationed in a boat, with oars put into his hands, and directions given him to row with all his might so long as life lasts." He sometimes used a kindred figure to illustrate the need of severe and continued study in the clerical office, comparing the ministers of Christ to boatmen rowing up a strong current, who must ply every nerve to advance at all, and will certainly go backward if they relax for a moment.

"Nov. 30. Thanksgiving. Met at ten for prayer, in the conference-house. It is affecting to think how many of my age are gone, and to find myself and such of them as are living, weakened, benumbed with age, and just going, and the poor children and youth vain and thoughtless. Hope, O my soul, in the unchanging God of Zion.

"Dec. 3, Lord's day. Attended the intermission-prayer, and the conference in the central school-house. My mind was peculiarly solemn, and I trust refreshed, on Friday in my study, in writing on, 'Seen of angels.' O if my poor youth knew these things, how soon would they leave their vanities for Christ, and how much more honorable and happy would they be.

"Jan. 14, 1821. Hear of revivals, while our fleece seems to be left dry. Help us, O God of our salvation.

"Feb. 11, Lord's day. Had unusual freedom in all the performances—more attention than usual—a solemn intermission at my house—several appeared serious, and some old professors a little quickened.

O the Hope of Israel, wilt thou not revive us again, and let thy mourning saints rejoice in thee?

“FEB. 15. Last Friday went with brother T—to Goshen, Conn.; attended a meeting in the evening at deacon T—’s, who lately hopes for four of his children. Had some freedom in speaking from Acts 13:43. Rev. Mr. Mills and other ministers present made observations. It was a full, serious meeting. Yesterday we went to Litchfield—had freedom in speaking in the prayer-meeting. Rode in the evening to Mr. Mills’. To-day attended a fast at Torrington. Heard brother Beach in the forenoon. I preached in the afternoon from Jonah 1:6, ‘What meanest thou, O sleeper?’ Recent accounts of the wonderful awakenings were related. O Lord, bless this day to this thy dear people. We rode home in the evening and found all well, praised be the Lord.

“MARCH 4. It appears to me that the awakening, though small, is begun both in the church and society. O Lord, cause thy saints to pray, and may the incense of the Angel of the covenant ascend with their prayers before the throne of grace and prevail, that all may not wither, but a rain of righteousness descend, for Jesus’ sake. Amen.

“MARCH 12. Last Tuesday went to Bristol, and tarried until Friday noon. Preached four sermons, and heard brother Lee preach two. Made several family visits, etc. The impression is general—a goodly number have obtained hope in Christ, and others are under conviction. Friday we rode to Farmington and heard brother Nettleton preach in

the evening. It was thought he had one thousand hearers. The work appears to be on the increase. Saturday I rode to Simsbury, and preached there yesterday. Had an intermission-meeting. A glorious work, it appears, has begun there. Hear that the work of the Lord has greatly revived in Barkhamsted; and more encouraging things appear of late in Canton. O Lord, the work is thine, wilt thou not carry it on, that thy glory may appear in the conversion of many to praise and serve thee.

“MARCH 25, Lord’s day. Text in the afternoon, John 4:35, 36: ‘Say not ye, There are yet four months,’ etc. Have attended meetings every evening the past week except last evening, and some in the daytime. Some of the meetings have been unusually solemn. Several appear to have come to the birth, and to linger. O Lord, do not let them go back; do not let them stay where they are, but make them willing in this day of thy power.

“APRIL 15. The first Sabbath in this month I was at Northington, the second at Bristol. I have attended meetings almost every evening, and some in the daytime, but find myself very feeble, and ready sometimes to give up my hope respecting my being in Christ. O my leanness, my leanness in prayer, in preaching, and every performance. O why am I thus? Lord, if it is because I am not thine, show it to me in mercy, and pluck my soul as a brand from the burning. If it is on account of some right-hand sin, show it to me and help me to cut it off. If it is one of the trials of thy children, O support me under it

and bring me out of it. Make me truly humble under thy mighty hand, and revive me in thy own good time and way. Although I fear and tremble to say it, yet I fear the awakening is declining, that Israel are turning their backs. O Lord, have mercy; humble us and return again as thou didst of old, in the days of Joshua, for Jesus' sake."

The preceding selections from his journal have been made with particular reference to Mr. Hallock's labors abroad in a season of religious revival. They furnish a fair specimen of his common practice at such a time. It was an opinion which he often expressed, and which received very happy illustrations in his own course, that a minister should not only be willing to go from a cold to a warm moral region for personal warmth, but equally ready to go from a warm to a cold region with the benevolent intent to diffuse any warmth of heart which God may have given him for the benefit of other churches. Hence, while he often visited places at considerable distance, which were favored with a work of grace, we find him also, in all the revivals of religion at Canton, encouraging an interchange of labor with his brethren in the ministry. And unless this had been his course, the excellent spirit that was in him must have been, to human view, much circumscribed in its benign influence. Nor was he alone in this practice. The excellent ministers with whom he acted, such men as the venerable Robbins, Gillett, Starr, and Mills, were accustomed to make a revival of religion anywhere in their circle a sort of common cause, and to foster

it with wakeful solicitude. And this practice, under God, may go far to account for the fact, that whenever a work of grace was enjoyed by any one of the churches under the pastoral care of these servants of Christ, it was to some extent common to them all.

But the example set by these fathers cannot be safely followed without a large portion of the same spirit. They might always go and labor in a revival, however powerful, without first waiting in silence at a single meeting; because, by a constant and close walk with God, they were always so much in the spirit of a revival. No one, it is presumed, who was well acquainted with Mr. Hallock, ever trembled to see him rise in the desk or in the conference-room, at a time of great divine influence, lest his feelings should not be sufficiently elevated. But,

“These suns are set—O rise some other such.”

To his nephew at Andover.

“MAY 27, 1821.

“You have heard of the showers of divine grace in our region. For a while it appeared as if poor Canton would be the marshy place, where the fertilizing, reviving waters of salvation never come. But it pleased the God of all grace, who heareth prayer, to begin his gracious work among *us*. It began in the month of March in the middle of the town, and in the south part about the same time. Youth who had been full of levity, became at once the subjects of deep conviction. We never saw meetings more visibly impressed. Poor children, they could not hold up their heads. We hope the awakening is on the

whole increasing. I cannot say exactly, but perhaps forty have obtained hope. Many are still serious. The praise is all due to God, and O, may he glorify his power, love, and mercy in still carrying on his work, until it shall extend to every district and family. The work has been much greater in some neighboring places. Perhaps they hope for two hundred in Farmington, and one hundred and fifty in New Hartford. You do not know how much I wish to have you come and see us, and attend our meetings, and help your aged, feeble uncle."

To friends at Plainfield.

"CANTON, June 14, 1822.

"It is often the case that people wish each other a happy new year. We have reason to think that 1821 was a happy new year to a goodly number in Canton, and to hundreds and even thousands in our region—the year to which they will look back in a blessed eternity as that in which they passed, through free grace, from the love of sin to the love of holiness, and from condemnation to pardon and eternal life. What a happy new year was the past to all such, in our region, nation, and world. But how many are left of whom it must be mournfully said, as the last year found, so it left them, dead in sin and children of wrath. What Christian would not pity them and pray, 'O that 1822 might be the happy new year of their repentance and pardon.' And may it be the happy new year to all in Christ, at Canton and Plainfield, in which they shall love the Lord Jesus Christ

more, serve him better, and have greater degrees of his consolations.

“Since last May, fifty-six have been added to the church, five of them by letter ; the most of the fifty-one date their hope last year, and they appear to stand fast in the Lord. The change among our youth is great and comforting.”

“APRIL 5, 1822. Preached the funeral-sermon of Deacon Solomon Everest, who fell asleep, we trust in Jesus, the third instant. Text, 2 Timothy, 4 : 7, 8, ‘I have fought a good fight,’ etc. Deacon Everest wanted a few days of sixty-two years. He obtained hope in Christ, and made a public profession in his youth. He adorned his profession by a *life* of spiritual fruits ; was one of the most beloved and successful physicians and surgeons. For many years he filled the office of justice of the peace with dignity ; and also for several years that of judge of probate. He had the esteem and confidence of the church as a Christian brother and a deacon. He was blessed with property and unusual mental powers. He has been my family physician gratis, made me many presents in money and other ways, and has done much more than any man among us for missionary and Bible societies, and kindred objects.* He was very edifying in prayer-meetings and conferences, and in revivals of religion. Great is our loss ; but, O Lord Jesus, thou remainest the support, friend, and builder

* Dr. Everest left by will, for charitable purposes, about 16,000 dollars.

of Zion. Do not leave us, but raise up some Elisha, instead of this departed Elijah ; and grant to poor me, aged and weak, thy guidanec, grace, and every needed help, that I may be faithful and useful to death, and also be found of thee in peace. Amen."

To his nephew at Andover.

"MAY 2, 1822.

'Mother Humphrey fell asleep, as we trust in Jesus, last autumn, in her ninety-ninth year. Indeed, my sun is far in the west, having just closed my sixty-fourth year, and it gives me feelings unutterable. The world all slides from under me, and I see nothing here but vanity. But the divinity and truth of the word of God appear more and more real and of amazing importance. The testimony of the word concerning the sinfulness, wretchedness, and weakness of man ; concerning the Lord Jesus Christ as God with us, his atonement, righteousness, intercession, and infinite, unchangeable, and eternal fulness ; and respecting the Holy Spirit, to change and sanctify the heart, to show us the things of Jesus, and fill the broken heart with peace and consolation in him : these and the like things increase in my view ; all aside from the gospel is absolute darkness and desperation. But O, how needed and inestimably precious is the gospel of Christ, as the true and only light of life. I think I can say, my study was never so delightful ; I would write my sermons if it were only for the pleasure of writing them, and my desire is to go out of this world testifying of Jesus to all I leave behind ; and that that good promise might be fulfilled

also in poor me, 'They shall be fruitful in old age.' Go on, my dear cousin; the work you have chosen is truly good, the best of all callings; and may a double portion of dear brother's piety, love, and faith rest upon you.

"From your affectionate uncle, who loves you."

"MAY 12, 1822. Last week I set apart a portion of my garden to the Lord, for missionary purposes, and planted it with corn and potatoes. Should my life and health be continued, and any part of it fail through my carelessness or sloth, then I am to make it up. Whatever it produces I consider solemnly consecrated to the treasury of the Lord, or the full worth of it in money. O Lord, what are we, that we should be in a situation to give thee thine own! O, give me grace to do it from the heart, and may I know how solemn and blessed it is to be the Lord's, and live and do all to Him who hath done and suffered so much for poor sinful me and this world of sinners."

Speaking of the smallness of his contributions to send the gospel to others, the good man once said, "If, through amazing grace, I at last arrive in heaven, possibly some redeemed soul may there come to me, and say with liveliest gratitude, 'Oh, I am indebted to your charity for my salvation.' And how should I feel, if this happy spirit should then ask, '*How much did you give?*'"

CHAPTER XII.

CONVERSION OF HIS SON—CLOSING LABORS—
TRAITS OF CHARACTER.

THE parent who has long prayed and wept and waited for the conversion of a beloved child, will take no common interest in the fact now to be recorded—a fact equally suited to make him a partaker of another's joy, and to inspire him with confidence in the Hearer of prayer, slow as the gracious answer may seem to come.

“MAY 19, 1822. Yesterday I received a letter from my sweet brother, Rev. Mr. Jennings of Steubenville, Ohio, containing in many respects the most reviving intelligence I ever heard, namely, the news of the hopeful conversion of my dear son Jeremiah; and of his public profession of the Lord Jesus, the last Sabbath in April. If ever, I now had something of David's feeling when he went and sat before God and said, ‘What can David say more unto thee? for thou, Lord God, knowest thy servant.’ He has been a child of my daily prayers; I have often thought of those words, where the psalmist speaks of praying until his throat was dried, and of looking until his eyes failed. I could hardly believe for joy. And how reviving was the news to his dear mother. Whether I think of my unworthiness, or of the Lord's being a prayer-hearing God; of the love and preciousness of

Christ, of the emptiness of this world, the need we stand in of Jesus, and the blessedness of faith in him, or of the free grace of God in bestowing it; all I can say is, turn which way I will, the scene is rather overwhelming, and the thought arises, What shall I render unto the Lord? It is all the travail of Jesus' soul, and let him have all the praise, to the glory of God the Father. I think I have rejoiced with many parents, in seeing or hearing of the apparent conversion of their children; and now I want to call on them to rejoice with me and help me praise the Lord. And I would wish to do it with trembling and holy fear.

“Dear Saviour, I give him afresh to thee. Do not let him be deceived. O take the full possession of his heart, and make him wholly and for ever thine. O be his guide and support in this evil world, and make him useful to thy church on the earth, in the way in which it shall seem good to thee. O, not only come into my poor unworthy family, but go through. O take Sarah his wife, Homan and Clarissa, J—— and L——, the grandchildren Jeremiah, Oliver, Leroy, and the youth and children with me, A—— and E——, S—— and J. A——. Are not thy arm and grace sufficient, and the atonement and fulness of Jesus infinite? Cause my soul to be humble deep within me; to thank thee, to take fresh courage, to believe more and serve thee better as a minister of the gospel, as a parent, everywhere and in all things, unto thy coming and glorious kingdom, with which this world and all its good things are not worthy to

be so much as named. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.'

"JEREMIAH HALLOCK."

"JULY 9, 1822. I had a sick day—some of the time partially deranged. When the hour of the concert came it affected me to see the dear friends of Jesus meet and I could not go with them. And thinking this might be my last sickness, it excited thoughts like these: 'Farewell, pleasant conferences and sweet concerts of prayer; may you ever be honored and blessed with the presence of the God of Jacob. And if I must die, O may the ever-living and most exalted Jesus come down and fill all his meetings with his refreshed, joyful saints, and quickened sinners.' For some reason I felt rather calm in mind, and not anxious whether I went now or came back to life. That which my poor family and the dear church need is not me, a feeble creature, but the all-refreshing presence of our exalted Lord and Saviour Jesus.

"JULY 10. Through mercy, rested last night better than I feared, and things respecting my recovery look more encouraging. O Lord, fit me and my dear family and people for thy most holy and blessed will. Only grant this one blessing, that we might live altogether in and unto our ever-living and exalted Redeemer, as our blessed all in all. O, in either case deny us not thy presence, so much better than life. Amen and Amen."

To his elder son.

“DECEMBER 4, 1822.

“BELOVED CHILDREN—Through mercy we are all favored with usual health. What a contrast between this and the autumn of 1813, when our beloved and deeply lamented Sarah was cut down like a flower in the morning. The 16th of October, nine years ago, we saw her draw her last breath and fall into the arms of death. Never, never can I forget the affecting scene, so beyond utterance; a promising, pleasant daughter, a dear sister—what beauty, honor, and strength to our family. When the same season arrives, it brings her fresh to our minds.

“The Rev. Mr. Jennings’ letter was surprising, and cause of great joy to your parents, to this church, and the neighboring churches and ministers. Your letter was most acceptable. The great change, I take it, much consisteth in a change of the moral tastes and affections respecting the gospel and its truths, a desire after holiness, and to follow the Lamb in obedience to his sayings. O Jeremiah, has God of his great mercy begun to shine into your heart, to show you his excellent glory in the face of Jesus, with a transforming view? It is infinitely more than if he had given you all this world; and let him have all the praise. The Lord hold you up and daily quicken you to walk in his ways, that so you may know by happy experience that his goings forth are as the morning.”

“MARCH 13, 1823. I am this day within five years of seventy, the age of man. I think I do not

wish to go back for the world or any of its enjoyments, but hope, through grace, that I can bid them a tearless farewell. I think I do still love the Bible, the day, the meetings, and people of God. To part for ever with these and the like things of Jesus, I could not endure. But, blessed be God, we need not go back for these things; the brightest prospects are forward, even beyond the grave; so that grim death doth not remove the Christian from, but bringeth him near the Saviour."

"JUNE 29, Lord's day. Second sermon on the election of grace. Have had, by turns at least, unusual sweetness and solemnity of soul, in writing and in preaching this sermon. The audience appeared solemn and interested. Returned home with a kind of sweet serenity of mind. Surely the word of truth exalteth God alone, and nothing is so supporting and comforting to the Christian.

"AUG. 10. Last Friday our dear son Jeremiah returned home from Steubenville with Sarah. He has been to Saratoga Springs for his health: trust they are useful—but he is feeble. I think he appears to be a new man in spiritual things; O may he be a Christian indeed.

"SEPT. 7. To-day my dear Jeremiah was here, and partook with us at the Lord's table. O what shall I render to the Lord? I have long prayed and looked for this desirable day, and now having seen this salvation of my Saviour, I could wish to leave the world and go to my Saviour. Amen."

This meeting seems to have been scarcely less

happy than that of the venerable Jacob and his son Joseph. After such a result of paternal anxieties and pious effort, protracted through a course of years, what Christian parent, long and severely as God may have tried his faith and patience, will not put up one more prayer for the conversion of his dear child? Nor let the godly *minister* faint, who with limited means and many sacrifices educates a son in hope that he may yet minister at the altar after the father's removal from his work to his reward, even when his son prefers some less sacred employment; for he may live to see and admire the wisdom of Providence in the disappointment of his own plan. Strong as was Mr. Hallock's desire that his son might be a minister of Christ, and though his grief and disappointment were great when he saw him choose the profession of law, yet he lived to see him raised from the bar to the bench, a professed friend of Christ, an officer and pillar in the church; he lived to acknowledge that the Lord had placed him in stations where he might as effectually promote the cause of Zion as he probably would have done in the clerical office.

"FEB. 15, 1824. Lord's day. Second sermon from Numbers 10:1-10. This sermon was preached in reference to the *bell* which was fixed in its place the past week, and rung to-day for the first time. O may it remind us of the Lord's day, house, and worship; and, as was the case with the silver trumpets, be the Lord's memorial of his grace in favor of his people."

Mr. Hallock was very happy in his choice of subjects. As his sermons were remarkably appropriate,

they contained of course great variety of matter. To show his care in adapting his preaching to the circumstances of his people, he once said to a friend, "I never preach against card-playing, because the people of Canton would inquire what it is."

"FEB. 19, 1824. This morning dear E——, who has lived with us from a little child—sixteen or seventeen years—left us with her father. I mourn for E——. O if I had been more faithful, and she had gone away in Christ by faith, what a consolation. But I fear this was not the case. O Lord, forgive my unfaithfulness, and form her heart anew in Christ Jesus; and may we meet, of thy wonderful grace, in heaven.*

"MAY 2. It seemed desirable, that if we could not have a revival, it might be given us to mourn, to give up our souls to sorrow. O Lord, let us not be stupid; but may we either rejoice in thy return, or mourn with deep sorrow thine absence.

"JULY 18. Lord's day. Spent last Monday in visiting the members of the church in the west district, with brother Taylor. Tuesday, went to Torrington to the monthly meeting. Wednesday, returned. Thursday, spent in visiting members of the church on East hill, with Deacon Theophilus Humphrey. Friday, attended the prayer-meeting."

It may be proper in this place to give some account of the monthly meeting noticed in the last extract, and of Mr. Hallock's practice in relation to it. At his ordination, an arrangement was made by

* This youth has since given evidence of a saving change.

himself and several of the clergy located in the vicinity, to form this meeting, as well for the culture of Christian and ministerial friendship, as for personal improvement, and mutual aid in their high and holy calling.

When the day arrived for the organization of this little band of brethren, and before he left his lodgings, Mr. Hallock wrote in his diary, "Resolved, to make no idle talk, and to attend to none; but to endeavor to fix a sense of God always upon my mind." And judging from his uniform deportment, this resolution was not only renewed on his knees, but sacredly kept ever afterwards, whenever he was enabled to attend the meeting in its monthly return. It was more especially in the frequent sessions of this body, that his rare piety and worth became known to his brethren. Here, in the absence of that restraint which a man of his delicacy, or rather deep humility, is wont to feel in less select or larger circles, he could give flow to his soul. Until the last year of his life his seat was seldom vacant, however inclement the weather, and though the distance sometimes exceeded twenty miles. And he seemed always to come, not with a manuscript preparation merely, but with somewhat of much higher bearing on the best interests of the meeting—with a mind solemn, from a late look into eternity; a heart dissolved in love, as under the very cross of his Master; a countenance importing high and heavenly purpose, glowing, like Moses', with some lingering rays of the divine glory which had beamed upon it in his morning devotion, or as slowly and with

undiverted eye he had moved in meditation on the way. And when he entered the room where his brethren were sitting, and passed around his friendly hand, there was at once visible a general aspect of joy and of deepened solemnity, often a sort of involuntary pause and eager look throughout the circle, as in expectation of something fresh from above. If, in the course of the session, the business took a turn rather aside from things of moment, he was seen apparently absorbed in his own contemplations, as if remembering his early resolution to attend to no idle talk. At such times his eyes, half-closed and elevated, seemed to be looking away from earth to heaven, as if fixed on objects unseen save by the eye of faith. His accustomed heavenly look now appeared to the best advantage. It was a mixture of devout gravity, with a cheerfulness calm and holy.

If his presence ever failed to exclude levity from the meeting, his gentle reproof was sometimes heard, yet in such a tone of mingled love and reluctance, as to awaken only the emotions of gratitude and regret. He was not, however, averse to pleasant anecdotes. Few men could select from a richer fund ; none could give them more thrilling interest, or more salutary point. But it is worthy of particular notice, that facetious as were some of his anecdotes, they were always so modified by a peculiarity of manner quite past description, that the smile they brought on the face was without levity in the heart of the listener. "This fact," said one who had often tested the reality, "is to me good evidence that Mr. Hallock's *wit*

was sanctified." In the hour set apart by the meeting for devotion, he was manifestly in his element. Silent he often was at other times, much as his brethren loved to hear his voice; but *now*, his swelling soul found utterance, in the intervals of prayer; and some heart-stirring intelligence, or highly spiritual remarks, were sure to give this season a marked interest. No other member could fill his seat at any time, and especially now. His entire influence was very peculiar, and of the most salutary kind. It is believed, that while his *direct* influence on adjacent churches, by personal intercourse, preaching, wise and friendly counsel, was great and good, the *indirect* influence which he exerted upon them, through his frequent seasons of intercourse with their pastors at this monthly meeting, was even greater and more benign.*

* Clerical meetings of this kind are very common throughout Connecticut, and in other parts of New England and the United States. The mode of conducting them is of course various. For the information of clergymen who may be strangers to these meetings of rare interest and utility, the order of exercises in the one which was so dear, and so much indebted to Mr. Hallock, is here subjoined.

Organization, by the choice of a scribe and moderator; prayer by the moderator; public worship; friendly remarks on the public performance; discussion, at some length, of two questions, on which writers have been appointed at a previous meeting; season of prayer, in the course of which one of the members, by previous appointment, makes an address; theological essay; exegesis of some passage of Scripture; criticism of a sermon; a review; skeleton of a sermon by each member; miscellaneous conversation; review of reading for the last month; proposals for doing good; remarks on the meeting; closing prayer by the scribe.

“SEPT. 13. Last Friday evening, my dear brother Moses with his son L—— came to see us. This morning, after prayer together, they set out for home. The visit has been unusually pleasant, and I trust mutually profitable in the things of the Lord. May I follow my dear brother wherein he followeth Jesus.

“SEPT. 19. O Lord, how long before, of thy wonderful grace, we shall see a revival among us? O come, I beseech thee, for Christ’s sake.”

This desired revival the excellent man lived not to see; but if sainted spirits look down from their blessed abode on their late fields of action, “he saw it and was glad” in a few months after his arrival in heaven, when more than one hundred, under the early ministry of his successor, were added to this highly favored church.

“FEB. 6, 1825. Last Monday set out to attend the installation of Rev. Mr. Lathrop over the church in Salisbury. Arrived at Norfolk and lodged with brother Emerson. Tuesday, went on to Salisbury; it was pleasant to meet the consociation. Wednesday, Mr. Lathrop was solemnly installed. There was a tedious snow-storm. Thursday we rode, the wheels wading through the snow, to Canton. Bless the Lord, O my soul.”

The last extract is a fair specimen of Mr. Hallock’s course through life, in respect to attending ecclesiastical meetings. In settling the point of duty, he seemed scarcely to take into consideration either the distance or the state of the weather. In this instance, he left home on wheels in the heart of

winter, to perform a journey of more than thirty miles, and to be absent several days, when most of his brethren in the consociation were younger and less infirm, all of them nearer the place of meeting than himself. And I well recollect how he went twenty miles, the following winter, on a similar occasion, when the cold was so intense that several members of the consociation were on their arrival much frozen. But this was the last time he ever met that body; and such was the effect upon him, that he expressed some doubt of his ability to return to his family.

His influence in the larger clerical meetings was great, yet he said but little. He always seemed to prefer silence, unless, in his view, some point under discussion was likely to receive a wrong decision. In such case his words were few, very deliberate, marked with much candor, and commonly decisive. He was peculiarly happy in pouring upon almost any subject whatever light the *Scriptures obviously* furnish. On questions of great intricacy, especially if their solution depended somewhat upon nice metaphysical disquisition, or an extensive acquaintance with history, either civil or ecclesiastical, he seldom spoke at all. The high respect in which his wisdom and his conciliatory turn were held by the churches in Connecticut, is sufficiently manifest from the fact that he was often a member of select councils for the settlement of ecclesiastical difficulties. That his appearance to entire strangers was impressive and somewhat peculiar, the following fact is evidence.

Some years ago, a delegate from the general as-

sembly of the Presbyterian church attended the general association of Connecticut. On his return to the south, he called on a clerical friend whose residence for some years had been in the neighborhood of Canton. After some expressions of high satisfaction in the appearance of the Connecticut clergy, he said in a tone of marked interest, "There was *one* man who attracted my attention in particular; but his name I have forgotten." He then described in vivid colors the person, tone, and manner of Mr. Hallock. "O, that's the apostle John," said the once northern clergyman, with a significant smile. "True, true," rejoined the other, and then had the happiness to learn his name and his uncommon worth.

The most prominent feature, doubtless, of Mr. Hallock's character, was that first and indispensable requisite in a good minister of Christ, ardent piety. This spread over his other estimable properties a sort of divine lustre, and gave them sterling value. His was not that periodical religion which returns only one day in seven, or at the hours of family devotion, morning and evening; its presence and powerful influence were daily apparent in the relaxation of the fireside, in the social circle, in the common affairs of life, as well as in the house of God, or even in the act of spreading forth his hands and uttering tones of deepest devotion at the communion-table. With him every day was a sort of Sabbath, every hour apparently an hour of holy intercourse with God. He seemed to fasten his hand on heaven and bid the earth roll beneath him.

We should wrong not only him, but the grace of God which made him what he was in piety, were we to omit the chastened smile which blended so happily with the deep gravity of his aspect and saved him from the charge of austerity, a charge sometimes brought against high spiritual attainment. Few men if any did better than he recommend ardor of piety to all sorts of people by personal amiableness. To an uncommon extent he secured the love and confidence of youth and children. His piety shone with such steady lustre and in such fine proportions, and with so little admixture of any thing foreign or incongruous, that it was probably far more attractive, certainly far less repulsive even to the careless and the vicious, than a much lower degree of piety often is in a character of inconsistent features.

To all his intimate acquaintance, the uniform and marked agreement between his looks, language, and actions, denoted *an Israelite indeed*. Nor did he more resemble guileless Nathanael than he did godly Enoch, or Barnabas a son of consolation, or *that disciple whom Jesus loved*. Such was the extent of his spiritual attainments, I mean of course in human view, that it would seem impossible to characterize him by some one or few Christian graces, as is often done in characters of less symmetry. It would be nearer the truth to say, that by the grace of God, received in no common measure, he had so successfully followed the direction of Peter in adding to his faith virtue, and to virtue knowledge, temperance, patience, and all the other graces of Christianity, that his char-

acter did in fact seem to combine, in very happy proportions, and in high excellence, those various traits which constitute a well-formed and full-grown *man* in Christ Jesus. And through the mercy of God, he endured to the end of his course without any blot on his character; his sun even increased in brilliancy until it set, or rather rose above human sight to illuminate and adorn a brighter sky. Not even enemies—for we cannot suppose so good a man in so evil a world without them, especially as his immaculate Master was here crucified—not even enemies have whispered a suspicion of his integrity. Those who attack Christianity through the persons of its professors, select other characters than the one before us.

Have we then found a character without any defects? Was Mr. Hallock free from moral stains? No; we have seen the bitterness of his own soul in view of his sinful heart; we have heard him often groan over his pollutions; and doubtless he more frequently poured out repentant sorrows before God, than he either spoke of them to men or recorded them in his journal. But without giving him a sinless character, those who knew him best do not hesitate to place him, in point of consistent and mature practical piety, in the very first class of Christians who in any age or country have blessed our world. Throughout the circle of his acquaintance, he was commonly spoken of as “the good Mr. Hallock.” Some, and these always among his most intimate acquaintance, would add the epithet “great.” That his moral out-

shone his intellectual qualities, none will deny. His intellect, however, though at once aided and surpassed by something of higher excellence, was of no inferior order. His associations of thought, as we have seen in the course of this work, were often original and striking. He had a power of graphic delineation which could entrance those around him. If the images of his imagination were not the most picturesque, they were always well-defined and vivid; for they were seldom secondhand, but genuine, bright coin, fresh from his own mint. His memory, especially in regard to facts, was tenacious and exact. But the most prominent of his intellectual powers was a sterling judgment. All his faculties of mind seemed to owe not a little of their strength, and their facility of operation, to the sublimity of his moral and religious feelings. Probably it would not be wide of the truth to say, he was a *great* because a *good* man.

He ever seemed to feel and act as under the eye of his divine Master, as one that loved his Lord and the service assigned him, as one who sought the advancement of Christ's kingdom under a constant sense of the final account to be given of his stewardship. His sense also of the worth of souls, and his strong and unquenchable love for his own people, appeared in his unwearied efforts for their salvation. He is believed to have spent more time than most of his clerical brethren in preparation for the pulpit. He seemed to be shocked with the idea of bringing to the house of God that which had cost him nothing.

His study was emphatically his home. Yet his character was preëminently pastoral. He found much time to be abroad among his people, with the sick and dying, visiting from house to house, and attending funerals, conferences, and prayer-meetings. Very few have had an equal talent, by familiar intercourse, to fix attention, awaken interest, and lodge valuable truth in the minds of all classes. A still smaller number have been alike faithful in that part of a clergyman's duty termed parochial. If he did not adopt the resolution of one devoted servant of Christ, "to let no person go away from his presence without an effort to do him good," it is believed that few ever went from him without having received some salutary influence. A philanthropist of the true Christian stamp,

"He watched, he wept, he felt, he prayed for all."

In the various relations of private life, he was what we might expect in a man of such high aim and general consistency of character. He never seemed to forget, in moments of relaxation, that he was an ambassador of Jesus Christ. His general deportment among his fellow-men, while it commanded a respect bordering on veneration, secured a high degree of confidence and love. His life, as the reader has seen, was not distinguished by remarkable incidents. Like the gentle and uniform stream, it passed along year after year with little variation, till at length he found himself rapidly sinking under the pressure of age and infirmities. He now cast his

eye forward two or three years, to the age of seventy, as the termination of his active labor in the ministry, should God continue his life to that period. His design was then to ask for a colleague in the work he loved. But God released him from his charge a little before the close of the natural day of human life.

A worthy pastor, at whose ordination Mr. Hallock offered the consecrating prayer, says, "I still seem to feel at times the pressure of his hand fresh and warm as when he laid it on my head at that solemn hour; nor shall I ever forget the words he spoke to me not long before his death, 'My young brother, I want to say one thing to you for your encouragement: I have been a minister almost forty years, and I find the work sweeter and sweeter.'"

Another, who had spent a night with him, in company with a fellow-student, writes, "After edifying conversation during the evening, as he conducted us to our chamber, he said, 'There is the bed I keep for pilgrims. A great deal of faith has slept there, and I hope some love.' His few words were an emphatic and impressive sermon, suggestive of many an instructive, pleasing, profitable thought. The impression on my own mind was that of his strong, enduring love for all the servants of Christ. Mr. Hallock was not a mere Sabbath preacher. He was an every day, and therefore an effective, eloquent, successful preacher. A divine unction attended his words. The heart and conscience felt their power."

CHAPTER XIII.

SICKNESS OF HIS WIFE—LAST PUBLIC SERVICES—
DEATH.

IN the spring of 1825, a scene of deep affliction commenced in Mr. Hallock's family, which was probably a means of hastening his dissolution. The wife of his youth, who had shared with him the joys and sorrows of life, to whom his affection had for many years been increasing in strength and tenderness, and on whom, next to his Saviour, he had leaned as the staff of his age, was smitten with distressing and alarming illness. When he found that her disease was dropsy, and probably incurable, his agony of soul became intense. As she sunk gradually before his eyes, he felt that she must soon leave him; and by anticipation already stood over her dying bed, pressed her cold hand, committed her soul to God, and her body to the dust, and felt all the loneliness of her absence—a trial, in his own apprehension, far greater than if its occurrence had been earlier in life. But the severity of this affliction can be best learned from his own account of it, taken partly from his journal and partly from letters to friends.

“MARCH 6, 1825. My dear Mrs. Hallock is unwell, and not able to go with me to meeting either Friday, or to-day. Her disorder appears to be the dropsy. Her physician and friends think it danger-

ous. She grows weaker every day. Perhaps it is the coming of the Son of man. O Lord Jesus, grant her thy sensible presence, and prepare poor me, with her anxious children and friends, for all thy will. Sometimes the thought of parting with her is overwhelming, at other times I feel more quiet and reconciled. She, for the most part, appears calm in mind and ready. O Lord, let her not be deceived, but may she build only on Christ, and be accepted in him. O preserve her to us a little longer, if it be thy blessed will. O may all be sanctified, and work to the furtherance of thy blessed kingdom in us and among us, for Jesus' sake. Amen.

“MARCH 13. O Lord God of aged David, make me thine, and O be my helper and refuge unto death. My wife has had a sick and trying week. I never heard her groan as she did Thursday night from about nine to three o'clock. She then grew easier through mercy. We begin to hope she may be spared to us a little longer. Prepare her, and all of us, O Lord, for this mercy; but if——O receive her spirit, and be with us, our light, life, shield, and portion.

“I am this day sixty-seven years old. I feel the increasing infirmities of age, and know that the end of all probationary things is, to me, at hand. O Lord, quicken and strengthen me, both to live unto Jesus, and testify of him and his so great and needful salvation, to the children, the youth, and all. And when thou shalt call, may I submissively resign my ministry, life, soul, and body to thee, and go supported by the blessed gospel hope. Let me not be deceived;

teach my heart; make it right, and lead me in the way which is everlasting.

“‘O receive my soul at last.’

“MAY 8, Lord’s day. Northington. Mrs. Hallock was so unwell that I did not go until morning, and returned home after meeting. I greatly fear her departure is at hand. O may she be ready. And O, Lord Jesus, strengthen and prepare me for all thy will, for Jesus’ sake. Amen.”

To his brother at Plainfield.

“CANTON, May 17, 1825.

“VERY DEAR AND RESPECTED BROTHER AND SISTER—
The probability is, that the wife of my youth has not long to stay in this world. For ten years she has been blessed with unusual health, to the great comfort of her family. But sometime in January last, she was taken with that alarming disease the dropsy. I have often feared that she would not live twelve hours. You know she has been the builder of her house, under Providence. To me, she is ‘as the loving hind and pleasant roe.’ This is the greatest outward affliction I ever experienced. Sometimes it looks overwhelming, and I feel as if I should sink under it. At other times I feel a strange support, and as if I could do and bear all things, by the help of our blessed Jesus. Do pray for us—you know for what. Mrs. Hallock is for the most part calm in mind, leaning, as we trust, on the Beloved.”

“JUNE 5, 1825. Last Friday rode with Mrs. Hallock to see Doctor —— of Colebrook. Before we got

home she was taken very ill, so that she could not endure to ride. To-day she appears to me more like soon leaving us. O must I be bereaved of the dear wife of my youth? I trust I received her in answer to prayer, and I would give her up at the call of Him who gave her, and who hath made her such a blessing to me. O Lord Jesus, do, I beseech thee, shine upon her. O be her support; fit her for thy heavenly mansions, and receive her there. And prepare poor me to follow, for Jesus' sake. Amen."

In November, Mrs. Hallock's health was so far improved that they performed a journey to Plainfield, at the close of which Mr. Hallock writes, "I think, for forty years I never had a more pleasant visit to my friends in Massachusetts, although I set out under gloomy apprehensions. I trust the journey has been beneficial to Mrs. Hallock's health. O may God in Christ have all the praise; and may we be wholly his, devoted to his fear and service. Amen."

This was his last journey to his beloved friends. The last Sabbath in November, he writes as follows: "More freedom and attention than I expected; came home encouraged and comfortable in mind. Had a more pleasant conference than usual in the evening. The meeting was small in number, but remarkably still and sweet. Why art thou so disquieted and cast down, O my soul, of late? Thank the Lord, and take courage. He has, he doth, and will deliver, and I shall yet praise him, with his saints, for the health and help of his countenance."

To his nephew, Mr. Gerard Hallock

“DECEMBER 19, 1825.

“DEAR AND MUCH RESPECTED COUSIN—I lately gave you an account of our remarkably pleasant visit at Plainfield, which I trust you have received. After this I received your precious letter, now on the table before me. The Holy One of Israel, and great Physician of soul and body, has raised the wife of my youth from the borders of the grave, so that she is able to oversee the affairs of her family, and go with me again to the house of the Lord; and I trust, in answer to the many prayers put up for her precious life. Although she appears to me like one raised out of the burying-ground, what the final issue will be, God only knows. I think it sounds like the coming of the Son of man, and that this terrible dropsy will finally wear the dear woman out, who has been the builder of her family, a wife indeed to me, about forty years. Her mind appears calm. She says it is no matter, if we are prepared; and requests us to pray that she may be able to say, ‘Thou knowest that I love thee.’ If we should live till March, I shall be sixty-eight, and she sixty-five. People of our age must be near to death. O may we live and die in Jesus, and be perfectly submissive, like those blessed occupying servants, whom their Lord, when he cometh, shall find waiting for him. I well remember the changes which have passed over you, as a member of my dear Moses’ family. I rejoice in the prosperity of your paper,*

* The Boston Recorder and Telegraph, of which Mr. G Hallock was then one of the editors.

which I consider of the cause of Immanuel, and to savor more and more of him. Let us feel our dependence on Jesus in prosperity; know that this is a changing world; and should adverse scenes arise, never feel as if some strange thing had happened.

“Jeremiah, with his dear Sarah, came last summer seven hundred miles to see a sick and dying mother. Their weeping mother says, ‘No one can doubt their affection for their sick mother.’ She styles it, ‘The love of seven hundred miles and one hundred and fifty dollars.’ Jeremiah is perhaps more useful in the kingdom of the Redeemer, than if he had entered the ministry. I do not grudge the eight hundred dollars expended for his education, or think I have given too much.

“I have often thought and said I would never give over hoping for and expecting the new song of salvation from any poor sinner, so long as he was in any measure awake and anxious. I feel more and more established in this: that Christ is God, one with the Father; that his atoning blood, righteousness, and intercession are the only hope and salvation of the sinner; and that we become interested in Jesus and his fulness, by that faith in him which worketh love. I also feel that much of the experience of the Lord’s people in this world, consists in poverty of spirit, lamenting their leanness and barrenness, hungering after righteousness, and desiring the advancement of Christ’s kingdom in the world, and to be made instruments of good to Zion. If these and the like things, which belong to our Lord’s character of the

blessed in Matthew, fifth chapter, be in us, they may and ought to be cultivated. And if they should continue to pervade the mind and increase, we should have and give evidence that we are in Christ, and he in us the hope of glory.

“From your affectionate

“UNCLE.”

“JAN. 1, 1826. The past has been a year of new and great trials, on account of Mrs. Hallock's distressing, threatening dropsy. We little thought last spring that she would live to see this day, but God has been better to us than our fears or deserts; so that her precious life is spared to us, and she is able of late to oversee the affairs of her family. O Lord, make us penitent and humble for all our sins against thee, thankful for thy innumerable mercies, and forgive, sanctify, and prepare us for thy holy and blessed will. If we must die this year, may it be in Jesus—if bereaved, support us with thy consolation. Thus honor us, that by faith, love, obedience, and submission, we may honor thee in the Lamb of God who died to save us from death, and lives for evermore, the life of all his people. Amen and Amen.

“JAN. 29, Lord's day. Wednesday, Thursday, and Friday have been three days of bodily infirmities and distress, so that I sometimes thought my days on the earth were almost closed; I especially feared I should not be able to perform in public. But blessed be my good Shepherd, the Lord Jesus hath enabled me to perform as usual, and I felt in better health and stronger at night than in the morning. My dear

companion is very low, and I fear sinking under her distressing, wasting disease. O thou most great and good Physician of body and mind, prepare her and poor me for all thy blessed will. Amen. Amen.

“JAN. 31. Went with brother Titus Case to attend the ordination of his son over the church in Goshen. It proved to be one of the most cold, tedious days. I was appointed to make the consecrating prayer, and was carried through better than my fears.

“FEB. 2. We returned to Canton, and found all in outward peace; but poor Mrs. Hallock is no better. I fear she is sinking and drawing near to death. But it is a pleasing thought, that Jesus holds its keys. By reason of the cold on Tuesday, I am so lame I can hardly get about.

“FEB. 5, Lord's day. First sermon from Psalm 72:6: ‘He shall come down as rain upon the mown grass, etc.’ Second sermon from Rev. 2:4: ‘Nevertheless I have somewhat against thee, because thou hast left thy first love.’ Friday and Saturday felt very unwell, hardly able to sit up, and my dear wife still more ill; but have been carried through another day of my public labor far better than my fears. O what shall I render unto the Lord for all his great and innumerable mercies? O may my whole heart be Christ's, and he my blessed All in all.”

Mr. Hallock's remarks, on each of the next four Sabbaths, are similar to the last extract, save that he speaks of his wife's increasing weakness, of his own unusual comfort of mind, and of the sickness of his beloved Deacon Humphrey—a man who had stood

by him a fast friend during his entire ministry, and whose sickness and death at this most trying time, added not a little to his other afflictions.

“MARCH 26, Lord’s day. Northington. Usual freedom and attention. Rode home after meeting, against a cold northwest wind—very bad for my rheumatism; called and prayed with some of the sick, on the way.

“APRIL 23. Trust my soul was refreshed with the truth I preached to others. It was wonderful to think of the price in our hands to get the unspeakable love of Christ the Lamb of God, Immanuel, by loving him. How astonishing that if we vile sinners will but love the Lord Jesus, so exalted and divinely precious in himself, he will bless and honor us with his love. In the afternoon felt more feeble and a little embarrassed. The swelling on my throat more afflictive and threatening. O Lord, prepare us all for thy will.

“APRIL 30, Lord’s day. Simsbury. Was feeble in body, and low in mind. O Lord, give success to thy truth, although spoken with so much weakness, for thy name’s sake. Rode home after meeting, on account of Mrs. Hallock. Found her in some respects more comfortable, though, I fear, really no better. My dear brother M’Lean tarried with us. Spent the evening and morning in conversation on things above.

“MAY 1. Confined to the bed most of the day, parched with thirst, and groaning with pain in my teeth and face. Strengthened myself, and at five o’clock attended the monthly concert. Though few

attended, yet it was, I thought, a spiritual, precious meeting.

"MAY 2. Have had a distressing night. Poor Mrs. Hallock, a mere skeleton, went out and dined with us, which she had not done for months.

"MAY 14. I have not been able to attend meeting on this nor the last Sabbath. It was trying to see the people go to the Lord's house, and not be able to be with them. O for a humble, resigned heart. I trust my ancles are getting better, and that I may be restored to the work of the ministry. O Lord Jesus, if this is thy will, may it be, and may I be more faithful and edifying, and edified. If thou hast otherwise determined, O be with and prepare me for the trial; and when thou hast no more for me to do or suffer here, receive me, of thy great mercy, to thyself in the heavenly mansions. Mrs. Hallock is more comfortable; praised be the Lord.

"MAY 21, 1826, Lord's day. Lord's supper. First sermon from John 4:10: 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.' Second sermon from Psalm 91:1: 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.' Have been strengthened and carried through the public performances beyond my fears. Praised be the Lord, my never failing helper."

Here his public service ended. Since his death, one of the sisters of his church, with gushing tears, said to the compiler, in reference to this last exhaust-

ing effort, "I thought it would be so at the time; I thought I should never see him there again; his pale, deathlike face, and his slow and faltering steps as he ascended the pulpit, were to me a premonition of what has since proved reality; he seemed, on that memorable Sabbath, to be finishing his work."

"MAY 22 and 23. Have been very unwell; kept my bed most of the time, was unable to attend the concert, Tuesday. Monday, renewed my will; a solemn, impressive transaction. O may we be Christ's, and Christ our eternal portion. Amen and Amen."

Here ends Mr. Hallock's journal. The scene was now fast closing. He sunk rapidly under a debility of the whole system, yet was not entirely confined to the house. He even wrote two sermons of common length; one on Acts 5:42, the other a funeral-sermon, on Eccl. 7:1.

When in this declining state, the Rev. Mr. McL——, a minister greatly beloved by Mr. Hallock, and who, for twenty years, had been pastor of the nearest sister church, called to see the dear man. Said this son in the gospel, "Father Hallock, I have two requests to make, which I hope you will not deny me. The first is, that you will promise me not to destroy your journal and other writings." Mr. Hallock made reply, "I had thought of burning them, some dark night—perhaps they would give as much light in that, as in any way; but as you have made the request, I will not burn them." "The other request is, that you will tell me how you feel in view

of death." He replied, "Brother, I am far from having distressing doubts. If I hav'n't loved Christ and Christ's things, I don't know what I have loved."

On the twentieth of June he for the last time sat with his family at the breakfast table. He also attended family prayers, though manifestly in a state of great debility. About two o'clock P. M., after a season of extreme restlessness, he rose from his bed, took a chair and said, "Let us pray." Mrs. Hallock, thinking him deranged, reminded him that it was not night. He then observed, "I am almost gone," went into the kitchen and called on the family to attend prayers. His son's wife noticed something singular in his appearance, and giving him a chair, requested him to sit. He sat down, and immediately sunk into a state of insensibility. A physician came within half an hour, and pronounced it a fit of apoplexy. He lay apparently in a dying state till one o'clock at night, when to the surprise of all he so far revived as to speak, yet he was deranged, and thus continued until about ten o'clock. He then rose up in bed, clasped his hands and made a short, but able and connected prayer, commending himself and family to the care of God.

He now lay down, but observing his little grandchild about eighteen months old coming up to his bed, he said, "Oh, you little dear, you and your little brothers have been the objects of my daily prayers from the time of your conception. May you long live and be a burning and shining light in the church of Christ; may you serve God and your generation

well. I hope to meet my dear grandchildren in heaven." At this time his son's wife offered him some medicine. He said, "I thank you, C——, for all your kind and abundant care of me." Then turning to his son, "I thank you, my son, for your kind and filial attentions." His son remarked that if his father had a sentence for his absent brother Jeremiah, he would prize it. Mr. Hallock, after a little hesitancy and apparent confusion, said, "Tell him, I have always felt that the dying hour is the trying hour; and we then want all the graces of the covenant blessings." An orphan youth who had been a member of Mr. Hallock's family from a child, now came into the room. He rose up in bed, and leaning upon one elbow, extended his deathlike hand to the young man, and said with a heavenly smile, "O, Augustus, attend to the great things that concern your everlasting peace." His grandchildren Jeremiah and Oliver were called. He rose, put his hands upon their heads in a truly patriarchal form, and in a most eloquent and pathetic manner commended them to the God of their fathers; told them they were descended from a long line of pious ancestors, and that religion was the great concern; charged them to give their hearts to God, and added, "O may God enlighten your hearts, and may you be active and useful servants of Christ when your grandfather is sleeping in the dust."

Mrs. Hallock at this time came into the room. He gave her his hand and said, "Poor Mrs. Hallock, I am glad to see you; may Christ be sanctified in you: we must part, but if, as I trust, it is in Christ,

it is well. My hope holds out strong." His whole appearance, in look, tone, and manner, during this touching scene, was peculiarly pleasant. He had been, throughout his sickness, as always before, very patient, but never so remarkably pleasant, in the judgment of his nearest friends, as in this lucid interval of about two hours. He now lay back upon the bed, and appeared to be in the agonies of death, but soon said, "Oh, can this be death? Trust in the Lord. O may I have peace and support.

"Tell me, my soul, can this be death?"

Those around his bed supposed he would say no more; but he revived and added, "O save from evil and error—O yes, from error. Oh sin, it will eat like a canker. Oh, my dear Homan, may he not fail of salvation." At this time, several of the neighbors came in. He addressed them separately, and gave them his parting blessing and farewell. He lay awhile in extreme distress, gasping for breath; then said with difficulty, "O Lord, have mercy, make us partakers of that blessed hope. We can never be too solicitous about a good hope in Christ. Oh, how we all need the supports of Jesus in this trying hour. O meeten me for, and take me to thyself. O thou, who hast said, 'I am with you alway,' O grant me thy presence even unto death. O may I go penitent; go in faith; go in love to Jesus." He now cast his eyes upon his son and said, "Oh, Homan, what is not Christ worth in such an hour? O Lord, come and take me." He lay some time apparently in a dying state: as little William came again into the room, he turned

his head and said, "O, you little boy, may it be said of you, as of Enoch, that you 'walked with God.' I trust I have the happiness of Christ's presence." Here his reason left him, and never returned. He lay for some hours in extreme pain, catching for breath; then became more easy, was able to swallow, yet in a degree of stupor. In this quiet state he remained till about five o'clock in the morning, when he uttered a loud groan, and expired, June 23, 1826, aged 68, in the forty-first year of his ministry.

The day following, his funeral was attended by several of the clergy and a large concourse of people from Canton and the adjacent towns, when a sermon was preached by the compiler, founded on Gen. 5:24, "And Enoch walked with God; and he was not; for God took him." The general burst of grief on the occasion was no uncertain evidence that the church of Christ had lost one of its ablest supporters, the Christian ministry one of its purest, brightest ornaments, the community a firm pillar, and each individual a personal friend.

In his person, Mr. Hallock was above the middle stature, and of good proportion. His face was rather long and spare—his features prominent—his skin dark—his eyes of a bluish gray, and deep-set under thick black eyebrows. A chastened smile commonly softened the fixed and deep solemnity of his countenance, while an expression of devout contemplation, kindness, humility, and grave cheerfulness, saved him from any thing like repulsive austerity. He walked with his head inclined forward, and his eyes toward

the earth. All his motions, whether of the body and limbs, the head, the eyes, or the organs of speech, were slow, and with unconscious dignity. His utterance was naturally mild and somewhat monotonous, often energetic, always distinct, and inimitably grave and sincere. His presence was suited, in no common degree, to impress with a sort of religious awe, as well the young and gay, as others. He was a rare specimen of clerical politeness. His very peculiar look and manner went further than in almost any other case to give emphasis to words and interest to actions. It might be said of him, as of Fenelon, "A noble singularity pervaded his whole person; and a certain undefinable and sublime simplicity gave to his appearance the air of a prophet."

Mr. Hallock's Farewell Address to his bereaved wife and children, found after his decease with his last will and testament.

"MY DEAR FRIENDS—As it is my desire and expectation that you, my beloved wife and son Homan, will live together until separated, as you and I have been, by the stroke of death, O may you live in love, united in heart, daily performing those important mutual duties which are incumbent on a dear parent and child.

"As the Saviour, when dying, said to the beloved disciple, 'Behold thy mother!' I would say, my dear Homan, to you, Remember how much she hath borne and done for you, and feel your great obligations to her. Sympathize with her in her lonesome, trying situation; seek, esteem, and hearken to her

advice and counsel in all things. Bear with her infirmities, and despise her not, if she should live to be old. Always honor her, not in word only but in deed, according to the fifth commandment, and you will do right, and please God; and it will be well with you.

“And to you, my dear wife, I would say, ‘Behold thy son!’ Pray for, be tender of him, esteem and treat him with respect, cover his failings, feel in his trials, provoke him not, but seek and rejoice in his welfare, and encourage him in every right way. Know, my dear wife and child, that the most wise and judicious arrangement of things by will, and ever so much of this world’s things, cannot make us happy, or mutual blessings and comforts, if love be wanting, and hatred and covetousness fill the breast. After all that is or can be done, the whole must turn on the great hinge of love, with which a dinner of herbs so much exceedeth the richest feast, where love is wanting.

“I would now add a few words to you all, including each of the children.* I have endeavored to pray for you all daily, and give you up to the Lord, wishing above all things, that Jesus Christ might be formed in you the hope of glory—that your whole selves and whatever you have might be the Lord’s and consecrated to his service—that you might set your hearts

* “By all my children, I mean my beloved Jeremiah and Homan, with my daughters their wives; not excluding dear Jonathan,” brought up by Mr. Hallock years ago, “or his wife, Augustus, Else, or little Julia Ann.” The last three were, at date of this address, members of his family.

and hopes on God in Christ, seek his kingdom and glory, and lay up a treasure in heaven; that so you might be interested in the last will and testament of the once crucified, but now ever living and reigning Redeemer. Then you will be rich indeed.

“Your times are in the hand of the Lord. It is he that buildeth up families and individuals, and that pulleth them down. Fear, therefore, and acknowledge him in all your ways, and he will perfect that which concerneth you. Whether we have little or much of this world, it is equally, in itself, ashes, vain and perishing, as a portion: hence the wise will not set their hope and heart on this world and its things. Take, therefore, my dear children, the whole word of God for your portion, your study, and your guide in all things; read it day and night, and meditate upon it.

“You have seen a thousand weaknesses, follies, and failings in me; I ask your forgiveness and the forgiveness of God through Jesus Christ, to whose eternal mercy I commit myself and you. See that you love one another, and rejoice in each other's interests. Obey, love, and honor your dear mother. See to it that you always respect the ministers of Jesus, for his sake. Open your doors and your hearts to his missionaries, and to all his friends. Always remember to relieve the poor and afflicted, so far as in your power. Feel for them. Be public spirited, not prodigal. Be cautious in contracting debts, and careful to pay them. Buy the truth, and sell it not. In a word, live soberly, deal justly, love mercy, and walk

humbly with the Lord, and your end shall be peace. And if we die in the Lord, we shall soon meet, to part no more, in that comfortable and blessed eternity which the Son of God hath brought to light in the glorious gospel; which is the prayer of your affectionate friend and father,

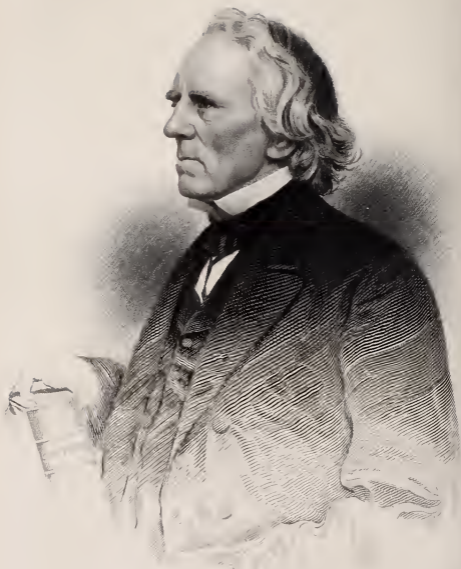
“JEREMIAH HALLOCK.

“CANTON, March 24, 1817.”

“N. B. The above farewell address was written March 24, 1817; and having this day, August 23. 1822, reviewed it, I leave it with the will, as ratified yesterday.”

Mrs. Hallock, after the death of her husband, lingered out a few thrice-painful months. The last time she went to the house of God, she was supported to her seat to witness his funeral solemnities. This scene, in respect to her better conceived than described, God enabled her to bear in a Christian manner. She meekly said to one who attempted to impart the consolation of sympathy, yet conscious that the pressure of her trial left little encouragement to the attempt, “I found it hard to endure the last painful operation of the surgeon, without the aid of Mr. Hallock’s prayers.” A faint smile of resignation was on her countenance as she said it; its seeming import, that her *Saviour* was with her. The operation of depletion here alluded to, was performed in the interval between her husband’s death and interment, in the hope of enabling her to attend his funeral. The strongest cord now severed which had

bound her to earth, she gradually declined until early in November, when her released spirit joined that of her husband. *They were lovely and pleasant in their lives, and in their death not divided.*



JOHN A. B. & CO. ENGRAVERS, N. Y.

1851

SKETCH OF THE LIFE
OF
REV. MOSES HALLOCK
OF PLAINFIELD, MASS.

ONLY BROTHER OF REV. JEREMIAH HALLOCK, OF CANTON, CONN

“The meek will be guide in judgment; and the meek will be teach
his way.”

JEREMIAH AND MOSES HALLOCK were so identified in history and in character, that a biography of the one can hardly be considered complete without at least an outline of the other. They were within two years of the same age, the only sons of the family, with seven younger sisters. The history of their early days up to manhood, is almost one and the same; and from the point where they separated for public life, there is a striking resemblance. They were born on Long Island in 1758 and 1760, and when the eldest was about eight, the loss of their father's property at sea caused him to take them, with three little sisters, to Goshen, then a part of Chesterfield, Hampshire county, in the mountainous wilds of Western Massachusetts, to subdue the forest and obtain the means of subsistence. When they were at the age

of eighteen and sixteen the struggle of the Revolution commenced, and both were several months in the army, in 1776-7, including the period of the capture of Burgoyne; though few men were less inclined to war than their father or themselves. They were dutiful sons, moral and inoffensive in their lives, but without relish for vital godliness, and on one occasion, Jeremiah had become so interested in a ball, that he sharply rebuked his brother for declining to attend.

In 1779, at the age of twenty-one, Jeremiah was brought to the saving knowledge of Christ, and soon commenced study for the ministry. Four years after, divine grace reached the heart of Moses, and when he, graduating at Yale, in 1788, received the degree of A. B., Jeremiah, who had already entered the ministry, received that of A. M. Jeremiah labored almost forty years as pastor in West Simsbury, now Canton, Connecticut, till his death in 1826; Moses nearly forty-five years as pastor in Plainfield, Massachusetts, till his death in 1837. The one object of both was the glory of God in plucking sinners as brands from the burning, and raising them to heaven. The heart of Jeremiah was more fixed on labors as an evangelist, in which he was richly blessed; while Moses did more in training others for the ministry and missionary work; and the labors of both were owned by the presence and gift of the Holy Spirit in conversions which produced rich permanent fruits in a devoted and godly life.

Both recognized the hand of God in the early dis-

asters of their father, by which their lot was cast in a part of the country preëminently blessed by "the great awakening of 1740." Their residence in Goshen was twelve miles from Northampton, where President Edwards so successfully labored and wrote his immortal work on revivals; Plainfield was near Goshen; and Canton not far from Windsor, the birth-place of Edwards. That portion of the country was "as a field which the Lord hath blessed," not only in the outpouring of the Spirit in President Edwards' days, but in the perhaps more glorious and extensive revivals commencing about the year 1800, "when," in the language of Dr. Griffin, "that moral change began which swept from so large a part of New England its looseness of doctrine and laxity of discipline, and awakened an evangelical pulse in every vein of the American church." To the furtherance of this great work of God, the two brothers devoted their noblest energies till death. Out of it they saw the great and beloved missionary enterprises of the age evidently spring, and in it hosts of devoted men raised up, who are pillars in the church of God far and wide in our own land, and at mission stations abroad.

The two pastors were located each about twenty miles west of Connecticut river—Plainfield being upon, and Canton within the Green Mountain range. They were sixty miles apart, but the chain of brotherly love, and Christian sympathy and encouragement, was kept bright till they were gathered into "the general assembly and church of the first-born, whose

names are written in heaven." If either of them had sat for Goldsmith's picture, it could scarcely have been more minutely accurate.

"Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild;
There, where a few torn shrubs the place disclose,
The VILLAGE PREACHER'S modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place;
Unskilful he to fawn, or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched, than to rise.

"At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff, remained to pray.
The service past, around the pious man,
With ready zeal, each honest rustic ran;
E'en children followed with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth expressed;
Their welfare pleased him, and their cares distressed,
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven:
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

MOSES HALLOCK was born in Brookhaven, Long Island, February 16, 1760, and died at Plainfield, Massachusetts, July 17, 1837, aged seventy-seven. He did not leave even a fragment written as a me-

morial of himself. A short time before his death he committed to the flames all his manuscripts, except a few that he might still wish to use; and when his only daughter, who was the solace of his declining days, seconding the desire of her brothers, requested that he would prepare at least an outline of the facts of his history, he replied, "No, Martha; the absent sons might wish to see it; but there is nothing remarkable about me. The grace of God shines everywhere. There are books enough to read."

The present design is simply to give a summary view of his life, character, and usefulness; and gems of thought and Christian counsel and instruction from his own private letters, preserved by those who valued them more highly than he did.

In the summer of 1783, at the age of twenty-three, he was brought to see his ruin by sin, and early in the autumn "found himself happy," says an intimate Christian friend, "in contemplating the perfections and glory of God, especially as displayed in the work of redemption; not at first accounting for his peace and joy by his supposed adoption into the family of Christ;" but from that period he dated his conversion. His attention being now turned to the ministry, he commenced study with the Rev. Mr. Strong, of Williamsburg, residing about three miles from his father's, going and returning daily on foot; and in the autumn of 1784 entered Yale college, then under the presidency of the Rev. Dr. Stiles, whom he ever remembered with great veneration. In the college strifes he was a peacemaker; he was a member

of the Phi Beta Kappa Society, and graduated in 1788. He loved to recall the tender scene when, in their devotional exercises, the aged president was overwhelmed with emotion as he read with faltering tongue the lines,

“I'll praise Him while he lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler powers.”

On completing his college course, he found that his father had need of him on the farm, to which he devoted himself for some months, when he commenced the study of theology with the late Rev. Samuel Whitman, who had then been settled in Goshen. At the time of his licensure in Goshen, June 30, 1790, he was requested by the church at Plainfield to supply their pulpit; and in March following received a unanimous call to become their pastor. This call being declined, was unanimously renewed, March, 1792, and he was ordained and installed the first pastor of that church on the 11th of July following, in a commodious house of worship then erected; and retained “the confidence of the whole community unabated” for *forty-five* years until his death.

At the very commencement of his labors in 1790—the church having been formed of fourteen members, August 31, 1786—God poured out his Spirit, and the record is, “In consequence of this glorious work, seventeen joined the church in one day.” Among the number was Joseph Beals, long a deacon of his church, whose history is given in the tract “Mountain Miller.”

In 1797, "another effusion of the Holy Spirit entered into almost every part of the town, and in some parts was very powerful;" and in 1798, just preceding the great revivals in which his brother and others rejoiced in Connecticut, thirty-one persons joined the church, twenty-four of whom "adorned the aisle at one time." In September, 1805, six were admitted, one of whom was George Vining, whose striking conversion is narrated in the tract "The Mother's Last Prayer," and another was the lamented James Richards, missionary to Ceylon. In May, 1808, as the result of another visit from on high, thirty-four joined the church, and in July following, twenty-six. In September, 1816, ten were received, of whom three were then students with Mr. Hallock; in 1826, fifteen others; and in the latter part of 1827 and beginning of 1828, at three communion-seasons, sixty-six. Admissions of one or more individuals also occur from time to time throughout the whole period, making the whole number received previous to the settlement of his colleague in 1831, three hundred and fifty-eight, nearly all upon profession of their faith; no one of whom was admitted without a serious examination of the evidences of saving conversion, a relation of which was usually given by the individual at a meeting of the church; and scarcely one of whom failed to adorn the gospel of Christ in a consistent, prayerful, and useful life.

The town having been recently settled, his salary small, and the opportunities of young men to obtain an education far less than at present, he received

some students into his family in 1793, and continued his instructions until 1824, by which means he ever considered that, in the providence of God, his usefulness to the church had been greatly increased. The whole number of these students is three hundred and four, of whom thirty were young ladies; one hundred and thirty-two entered college, and *fifty* became ministers of the gospel—*seven* being missionaries to the heathen, namely, Rev. James Richards, at Ceylon, and Rev. William Richards, at the Sandwich Islands, sons of James Richards, Esq., who, through the whole of Mr. Hallock's ministry, was a beloved deacon of his church; Rev. Levi Parsons and Rev. Pliny Fisk, in Palestine; Rev. Jonas King, D. D., in Greece; Rev. William M. Ferry, among the North American Indians, and Mr. Homan Hallock, his youngest son, missionary printer in Smyrna. Others have entered various professions, among whom are the late, early fallen, Rev. Professor Sylvester Hovey, and Rev. Dr. Bela B. Edwards, Professor of Biblical Literature at Andover;* Hon. William H. Maynard, late

* Among the clergymen who pursued classical studies with him, exclusive of those above-named and his eldest son, were the following: Rev. Messrs. Clifford S. Arms, Eli Adams, Joseph M. Brewster, William M. Carmichael, D. D., Abner Clark, Benjamin F. Clark, Tertius Clark, Erastus, Ralph, and Sumner Clapp, Charles C. Danforth, Erastus Dickinson, Adolphus Ferry, Horatio Flagg, Pindar Field, Mr. Hurlbut, Caleb Knight, Nathanael Latham, John C. Morgan, Ansel Nash, Daniel Nash, Mason Noble, Isaac Oakes, Theophilus Packard, jun., Elijah Paine, Dudley Phelps, Augustus Pomeroy, Thaddeus Pomeroy, Jephthah Pool, Austin Richards, Henry Richardson, John H. Russ, John W. Salter, Alden Scovel, Syl-

of the New York Senate, and Hon. Jeremiah H. Hallock, late Presiding Judge in Ohio. Many of these received their preparatory education at an expense but little exceeding one dollar a week, and those especially who were indigent and looking to the ministry, received a father's sympathy and counsel, and not a small measure of gratuitous assistance. Some were hopefully converted while under his roof; several were active helpers in promoting the spiritual interests of his congregation; and the frequent intelligence of the godly lives and usefulness in the church of many, especially those among the heathen, embalmed their memory in his heart, and was the richest reward of his endeavors. Only one of these three hundred and four students died while with him, and this was the only death that occurred under his roof for forty years.

In 1806, he lay in a lingering typhus, for many days almost beyond hope of recovery, which was followed by a fistula in his side, that for some months gradually exhausted his strength and threatened life; but after seeking medical advice in vain, a vagrant physician by the name of Rogers forced his services upon him, and at length burned out the fistula with a hot iron, and he was restored, and his life prolonged thirty-one years.

In 1815, he buried his venerated and cherished father, at the age of eighty-five, who for sixty years

vested Scovill, D. D., Hervey Smith, John Starkweather, John Storrs, Elijah Thayer, Noah Thomas, Wales Tileston, Benjamin B. Westfall, Joseph H. Ware, and Ebenezer B. Wright.

lived a life of humble godliness—leaving “one word,” received from *his* father, which he wished to be transmitted to the latest generation: “REMEMBER, THERE IS A LONG ETERNITY!” In 1826, his beloved and only brother, the Rev. Jeremiah Hallock, having adorned the ministry almost forty years, also rested from his labors, aged sixty-eight.

On reaching his seventieth year, he communicated to his people the result of a decision some years previously formed, on his arriving at that age to request them to unite with him in calling a colleague; and as they did not abound in wealth, to prevent embarrassment from pecuniary considerations, he proposed, on the settlement of a colleague, wholly to relinquish his own support. His people delayed about two years, when a colleague was installed; the aged pastor assisting in the supply of a small destitute congregation in an adjoining town. He was, however, again to become sole pastor; and continued the patriarch of the congregation and their bond of union till again they harmoniously called a colleague, who was supplying the pulpit at the time of his death.

In December, 1835, Mrs. Hallock—formerly Miss Margaret Allen, of Chilmark, Martha’s Vineyard—who for *forty-three* years had been a true helpmeet in his toils and responsibilities, was removed by death, aged seventy-five; having been permitted, a few weeks previous, once more to greet her long-absent son, who was called to this country to procure founts of type, and make other arrangements for the mission press. The period when the ravages of years must close her

usefulness was fast approaching, when, as she was knitting in the family circle, her hands ceased to move, and a paralysis in about two weeks gently removed her to the "better country," which, from the age of about sixteen, in a life of daily communion with God, she had been anticipating with uniform confidence in her Redeemer, and even with humble boldness and exultation. Not a tear bedewed the cheek of her bereaved husband. He was calm and steadfast, recognizing *the hand of God*, and praising him for all he had done for and by her. Of this scene, and of his own last sickness, his son residing with him has emphatically said, "Whoever saw him once, saw him always." Of the aid his companion afforded him in the Christian course, he said to a son before her death, that he never was desirous of spiritual converse when her heart seemed unprepared, or she diverted the theme; and few came under their roof without hearing something from both, having a direct and immediate bearing on the great salvation. The late Rev. Seth Williston relates, that early in their married life, he called with a young clergyman, and as the wife was preparing refreshments, Mr. Hallock said to them, "Brethren, I wish you would walk into the other room;" adding, as they entered, "Mrs. Hallock loves to hear religious conversation. She must be here, and I want you should sit here." It is a striking fact, that not only his brother and seven sisters, but his wife's three brothers and six sisters, were all consistent, evangelical Christians; seventeen of them labored to rear their own households for God;

and several of them were active and useful to advanced years. The transfer of his wife to the world above rendered the passage more direct and less dreary to him who, like so many others of the aged in similar circumstances, was soon to follow.

About three weeks before his death, the Rev. William Richards arrived with his family from the Sandwich Islands, at the house of his father, a venerable deacon of the church of fourscore years, and then entirely blind. As the pastor and his colleague elect sat conversing with them, the missionary called to him a native of the islands who had accompanied him, and presenting him to the aged pastor, said, "This is *my teacher*." The boy's eyes sparkled as he gazed on his patriarchal and furrowed countenance; and he soon said in Hawaiian, "Day most gone—sun most down—most supper-time." As they were about to separate, the pastor was desired to close the interview by prayer. He proposed to each of the others to pray; and then, after a pause and a few inquiries as to the particular circumstances calling for thanksgiving and supplication, offered, says the missionary, "one of the most heavenly prayers in which it was ever my privilege to join, contrasting the scene, with inimitable scriptural simplicity, with that of Joseph presenting his sons to the aged Jacob."

On Tuesday, July 11, six days before his death, he preached the funeral-sermon of a member of his church of about his own age, from those emphatic words of the apostle, "I am in a strait betwixt two,

having a desire to depart and to be with Christ, which is far better."

On Wednesday he walked three miles, making pastoral visits; and on Thursday morning worked for some hours in the garden. About noon he seemed to have taken cold, and having some fever was persuaded to take his bed, to which he had always great reluctance during the day, but which he kept mainly till Saturday morning, when, expressing his unwillingness to waste his hours, he rose and spent a large part of the day in his favorite *study of the Bible*. On Sabbath he was again more feeble, perhaps in part from over-exertion the preceding day; but on Monday morning secured the setting apart of a piece of ground as a gift from himself for a parsonage, which the congregation were proposing to erect. Towards evening his colleague elect had a delightful and spiritual conversation with him, which was closed with prayer. To the inquiry if he ever regretted having entered the ministry, he replied, "I have been an unfaithful, unprofitable servant, yet I am thankful that I was led to enter the Christian ministry;" and when the colleague spoke of his long-continued usefulness, he said, "From all I have done, and all my sins and short-comings, I wish to fly to Christ. I am nothing; Christ is all." These were his last words. At a quarter before nine, while he seemed to be sleeping, it was found that he *had ceased to breathe*. Such only was the "dying strife" of one who, like his lamented brother, always looked upon death with a solemnity, not to say dread, which indeed well be-

came their views of the deceitfulness of sin and the importance of the change, but others have anticipated their own removal from time with greater confidence and triumph. His work here was done ; and in such gentle accents did the Saviour say, "Come up hither—be with me, where I am."

The usefulness of this servant of Christ was not from any brilliant performances, but from a uniform godly influence, *always accumulating*, and characterized by kindness, sincerity, frankness, meekness, and a deep and heartfelt interest in the welfare of all.

If there is one trait in which, more than in others, the young preacher might covet his falling mantle, it is his *intimate acquaintance with the word of God*. The proportion of time and thought which he gave to the inspired volume, compared with all other books, was uncommonly large ; and the steadfastness and sweetness of his reliance on its truths as *from God*, can perhaps be obtained in no other way. "If I were as sure of reaching heaven," said he to a neighboring minister, "as I am of the truth and inspiration of this volume, I should desire no greater certainty." "I have consulted your pastor on this text," said Rev. Mr. Jennings in his pulpit, which he some time supplied, "I always go to him for the statute." It was with much reluctance that, in his latter years, he substituted for the copy of the Bible with Canne's notes, which he had long used, one of larger type. The son from whom he had received it visiting him, and meeting him in the morning pondering its sacred pages, "This," said he, "is an invaluable present,

I had *rather part with your mother than with this book.*" As the son was about to depart, and the family to engage in prayer, "I will read you," said he, "the psalm that I read to your uncle Jeremiah, when on his way to his mission in Vermont, and which he said often comforted him: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion," etc. *Psa. 20.* He accompanied the son twenty miles, assisted in his public and solemn consecration to the gospel ministry, himself giving the charge; and then sent him on his way to his responsible duties, bidding him his last farewell on earth with the prayer, "Send thee help from the sanctuary, and strengthen thee out of Zion."

His colleague elect says, "I visited him *daily*, and seldom entered his room when he had not the Bible. At my first interview, I was forcibly reminded of Pharaoh's introduction to the patriarch Jacob, and the probable grounds of his inquiry, 'How old art thou?' His conversation was generally on subjects connected with the congregation, or on the doctrines of grace, the perfections of God, the divinity of Christ, the depravity of man, the work of the Holy Spirit in regeneration and sanctification, and the glories of heaven. His remarks were so clear, sound, and rich, that my stay was frequently protracted for hours. If all his valuable *sayings* could be collected, they would, I doubt not, fill a volume with what would feed the souls and strengthen the confidence of believers."

Truth demands it to be added, that the draughts

he so long richly and prayerfully drew from the fountain of God's word, only substantiated his faith in the great system of the doctrines of the Reformation as explained by Edwards and the Westminster Assembly; nor did more recent agitations in the churches at all diminish his sense of their preciousness, or lead him to distrust the course humbly pursued in previous years for the promotion of revivals of religion.

In connection with his familiarity with the Bible, he was led to the exercise of habitual *confidence in God*, *prayer* for the teaching of his Spirit, and a watchful observance of the indications of his *providence*. Being awake from sleep by an earthquake, he answered the inquiry of a parishioner on the following day, by saying that his first impression was, "the safety of trusting in One who could so easily shake the world." On one occasion, lodging with a student for the ministry, as they retired he said with solemnity, "For several years I have been enabled to commit myself to sleep with no distressing anxiety in which world I should awake." To another he said, "I would not be in an unconverted state one moment for worlds." As he was visiting his people when there were indications of the presence of the Spirit, one of them says, "His only message was, 'I have come to see whether you are preparing for eternity.'"

From the same inspired pages he drew unfailing lessons of *practical wisdom* in his intercourse with mankind. Among these was that, where conscience did not interpose, of "yielding to conquer;" he thought it better, by yielding a little to a wayward

individual, to retain his friendship and access to his soul, than by resentment or retaliation to forfeit both. He was careful to "owe no man any thing;" and such was his *punctuality* in fulfilling engagements, that it is doubted whether an instance can be recalled in forty-five years in which his people waited for him to appear in his place after the appointed hour. He would not "oppress the hireling in his wages;" and instead of saying, "It is naught," and afterwards "boasting," he often quoted the maxim of a man of wealth, who said he obtained it by "buying dear and selling cheap"—by industry and economy and the wise management of his concerns.

He was "careful to entertain strangers," and into his own bosom came the blessing of "the liberal soul." Having given two of his sons a collegiate education, and a third being about to enter, one, who was in a theological seminary in 1821, wrote him for some credentials in reference to receiving aid from a benevolent society. "Letters from you," was the reply, "are always welcome; but your present request for 'credentials' will not be so readily granted. Children should not beg bread, so long as their parents have enough. It is now nearly six years since I entered you and G—— at Williams college. I had *given you to the Lord*, and I believed he would support you. He so wonderfully prospered us, that all your expenses were paid in good season, and without the least perplexity. 'The barrel of meal wasted not, neither did the cruse of oil fail.' His kindness has been still continued. Beg of the Lord continually,

but ask not of man till you are suffering from want. If your name is already given as a beneficiary, take the first convenient opportunity to have it erased."

He ruled well his own household, who "rise up and call him blessed." While his government was thorough, without undue severity, he was to his children perhaps the most familiar earthly friend: parting with them, as duty called, without complaint, whether for absence in our own or a foreign land, but bearing them steadily on his heart and in his prayers from day to day. He gave each of his four sons instruction in the languages in earlier life, with a view to their obtaining a public education, should they be thus inclined, and should other providential indications favor it; but resolved "never to drive a son to college." From the first he led his children to consider their interests and those of their parents as *identified*. He never said *my* house or *my* horse, but *ours*; and as soon as the older sons were able to talk and think, he began to *consult them* as to his plans for cultivating his little farm, etc., *leading them to think and plan for themselves* as if all depended on their own wisdom and forethought. They "ate not the bread of idleness;" but in their toils had his paternal sympathy, which always ran in the direction of persuading them to diminish the toil which their common interest induced them to pursue, and exhorting them to shorten the wearisome day. He trained them to *temperance* by storing their minds with facts and motives by which they were induced voluntarily to abstain; and habituated them to *liber-*

ality by allowing no contribution to pass in which all did not bear a part. Nothing was secured from any of his family by *locks*. If, before the temperance movement commenced, into which he very early threw all his influence, the house contained ardent spirits, it was placed a little out of the way, but still accessible to every child; and his money was always where they could place their hand upon it, with no command to abstain from either, but the perfect understanding that they were sacred from their touch. It is a curious fact, indeed, that his house stood for an age unlocked, even when *all* left it to attend public worship; and that for the last twenty or thirty years of the life of himself and his companion, no lock and key whatever were retained in use.

All his influence in the domestic circle was sanctified and sealed by the delightful seasons of *family worship*, the exercises of which were usually short; consisting of a portion from the Bible, often with comments, singing as occasion permitted, and a prayer always devotional and spiritual, in which the particular circumstances of the passing day or hour, and of each member of the household, were remembered, and all committed to the kind and holy keeping of a covenant God. At the close of the Sabbath, his children were for many years taught from the catechism, chiefly by their mother; and on these and similar occasions he frequently made kind, practical remarks, which rarely assumed the form of a direct appeal, but were richly laden with divine instruction and incentives to early piety.

These seasons were of especial interest at the

time of the annual visit of his beloved only brother, the Rev. Jeremiah Hallock, on the first Sabbath of September, in reference to which he once said, that August was to him the most happy, and October the most gloomy month of the year. In these visits his brother was for many years accompanied by their godly father. Their spiritual conversation, their comments on the events of Providence as bearing on the interests of Zion, interwoven with illustrations and anecdotes, and their deep and tender concern for the eternal welfare of all, gave unceasing interest even to the child, and left the inevitable impression that they lived and moved "quite on the verge of heaven;" while their prayers seemed a barrier between an offended God and the rising race. Judge what must have been the feelings of an unconverted son, when, carelessly breaking into a chamber upon the men of God, he found them bowed upon their knees before Him, and the floor wet with their tears, probably poured out with their wrestling cries for his own salvation.

It may be said of the subject of this brief sketch, that his influence, with very small abatement, was *all good*; it was ever noiselessly exerted to prevent alienation and strife; he waxed stronger and stronger; and till his death, witnessed a large congregation of old and young filling the sanctuary from Sabbath to Sabbath. Who can but hope that rich blessings are still in store for them!

On the second day after his death, a funeral-sermon was preached by the Rev. Dr. Theophilus Packard, of Shelburne; and on the Sabbath following,

another, by his colleague elect, Rev. Mr. Goodsell, to crowded audiences.

Of the bereaved church, *one only* who was a member at the time of his installation, survived him, the venerable Deacon James Richards. As the face of the aged pastor was uncovered, that the afflicted people might in turn approach and take their final leave until the resurrection, the aged deacon, now entirely blind, was led to the coffin, placed his hand gently on the forehead of him with whom he had for forty-five years shared the burden and heat of the gospel day, and stood, pouring out a flood of tears—till, constrained to retire, he turned away, saying, "*Farewell for time;*" and the congregation moved slowly, to deposit in the lonely grave the body of him who had assisted in laying there the parents or other kindred of almost all—of more than an entire generation—and whose heart had bled with theirs in all their sorrows.

"It will not be questioned," said Rev. Mr. Goodsell in his sermon, "that this town is principally indebted, under God, to his labors for its present harmony and prosperity. He was what Paul told Timothy a bishop *ought* to be: he was sober; of good behavior; given to hospitality; apt to teach. He was of good report, at home and abroad. He was an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. He gave attendance to reading, to exhortation, to doctrine. He *meditated* on these things. He was mighty in the Scriptures. His familiarity with the Bible, it would seem, was almost without a parallel. This often rendered meditation

a feast to his own soul; and it was this, in connection with his piety, that so eminently qualified him for administering consolation to others.

“His theology was that of *the Bible*. This was the book he studied, and over which he prayed to the end of life. He ardently loved what are commonly termed the doctrines of grace. These were the theme of his meditations day after day. It was in *preaching these* that God blessed him—that sinners were converted, saints edified, and the church received its additions from year to year.

“The *harmony* existing between him and his people was never broken. Year after year there has been friendship and coöperation.

“To the church at large he has been of eminent service, especially in the number of young men whose education he aided, and who are now employed in useful spheres in this and foreign lands.

“But why dwell on the fruits of his faithfulness? It was not on his services in the church of Christ that his hope of heaven was founded. He said, indeed, on his dying bed, that he did not *regret* having devoted his life to the ministry; that he had ‘fought not as one that beateth the air;’ but he said also, ‘I want the righteousness of Christ.’ When I said to him, ‘You have no fear,’ he replied, ‘No; all is love.’ His departure was peaceful, ‘as a shock of corn cometh in in his season.’ Gently ceasing to breathe, he fell asleep in Jesus, forty-five years and six days from the time of his installation, and in the seventy-eighth year of his age.”

HIS LIFE AND CHARACTER AS DRAWN FROM
HIS PRIVATE CORRESPONDENCE.

It will be perceived that the date of the following letter is four months previous to "the second Sabbath in October, 1798," recorded, in the memoir of the Rev. Jeremiah Hallock, as the beginning, in Canton, of the great revivals about the commencement of the present century.

To his brother, Rev. Jeremiah Hallock, of West Simsbury, now Canton, Conn.

"PLAINFIELD, Sabbath Evening, June 3, 1798.

"MY VERY DEAR BROTHER—Although somewhat fatigued with the labors of the day, I am unwilling to miss the present opportunity to write to you, especially as the tidings I am about to convey are so glorious. It has been my favored lot to see several awakenings before, but the present displays of divine power and grace in Plainfield far exceed, in my opinion, what I ever before saw. In this little place there are at least fifty persons hopefully born of God within a few months. And besides these, several persons appear to have obtained clear and comfortable evidence of their good estate, who, till these happy days, were in great doubt. The church seems to be greatly quickened, and there is a prospect of a good addition being made to it soon. There are so many demonstrative proofs that the work is the work of God, that next to none pretend to gainsay it. I believe there is not a man in the town that openly opposes.

"The instances of renewing grace are to appear mostly among the young, though not wholly confined to them. None have joined the church yet,

but twenty-four stand propounded. Several of these appeared to be Christians before the awakening, but dared not make a public profession till now. Twenty-two have told their experience in the meeting-house—seventeen last Friday, and five to-day—before a crowded and solemn assembly. They will probably be received on the first Sabbath of July, and sit down with the church at the Lord's table; and I expect that a number more will offer themselves before that time.

“There are two young men whose conviction has been unusually long and clear, who have received comfort within these few weeks. At some times they almost appeared in despair. I heard one of them say, with trembling limbs, ‘*Oh, the eternity of misery that is before me!*’” For a considerable time before they hopefully submitted to the divine and sovereign will, they saw and confessed the enmity of their hearts to God, and how just he would be in sending them to everlasting punishment. They told me that they felt most obstinately opposed to the way of life by Jesus Christ, and were it not that they believed in election they should be in despair. These two are men of bright natural parts, and considerable reading, and bid fair to be pillars in the church some future day. Their countenances are expressive of that peace of God which passeth all understanding. These, with most of the others who have told their experience,

* The young man who uttered these words was doubtless Jephthah Pool, who became a heavenly-minded, faithful, and successful minister of Christ.

spoke of terrible opposition of heart to God, and clear views of his justice, before regeneration, and how captivated and charmed they afterwards were both with the divine justice and mercy. Let God have all the glory.

“Do come and see us, as soon as is convenient. May we ever be engaged in the service of God, who hath done such great things for us.

“From your brother,

“MOSES HALLOCK.”

To Ebenezer Snell, Esq., of Cummington, who had presented him sixty young apple-trees.

“PLAINFIELD, July 4, 1799.

“DEAR SIR—The apple-trees arrived safely. I received them with gratitude; and set them out with some more care than if they had been purchased with my money. I can think of nothing of the same value which would have been so acceptable to me. The ground was ready to receive them; but I should not have bought any, for it seemed to me imprudent to increase my debts. May I ever, with deep humility, ascribe the supply of my wants to the divine care.

“In one of your kind letters, dated May 8, 1797, you inquire thus, ‘Watchman, what of the night? Is it not the latter part? How long, think, ere the day will break, and the shadows flee away?’

“Though I stand in the place of a watchman on Jerusalem’s walls, yet I am unworthy of the name. I am too much like an unfaithful sentinel who gets asleep upon his post; and how can I tell the time of night? But if a sentry in this predicament should

be surprised by the cry, 'What of the night?' though through his dulness he has not kept the time, yet if he see the day-star, and hear the birds sing, he can answer that the morning is near. * * *

"I hope, sir, that the limbs of these trees will hereafter bend to meet the innocent hand of some millennial people. Did I know this, it would put a tenfold value on them. I am willing to plant for them to eat. When I think of the happiness of the millennium, my soul as it were runs forward to anticipate the joy. But though it tarry, my dear brother, let us wait for it, for it will surely come.

"Mrs. Hallock unites with me in our affectionate regards to you, your companion, and son Ebenczer, who brought the trees. Your kind and generous presents have contributed to our comfort; we consider them not only as expressions of friendship to us, but what is infinitely more, to the ministry. May a gracious God accept your offerings, and verify in you his word, 'The liberal soul deviseth liberal things, and by liberal things shall he stand.'

"I am, dear sir, your much obliged, though very unworthy friend,

"MOSES HALLOCK."

To his brother. Rev. Jeremiah Hallock.

"PLAINFIELD, January 1, 1808.

"MY VERY DEAR BROTHER—I have the happiness to inform you that an awakening has begun in the eastern part of this place. He that appeared to Joshua as Captain of the Lord's host has come. Do read the two last verses of the fifth chapter of Joshua.

Some seem to feel as that solemnized man did when he fell on his face, and loosed his shoes. Christians have wonderfully waked up, and I hope some few persons are lately born again. O that we could praise the Lord of victory. Pray for us, and 'come over and help us' as soon as you can."

Under another date, he says, "I attempted to preach yesterday from Psalm 68:3: 'But let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice.' My object was to show why. 1. Because of the excellency of his nature; 2. His making them righteous; 3. His care of them; 4. The beauty he puts upon them, 'wings of a dove;' 4. His distinguishing them from the wicked in many respects; 6. Because he seeks his own glory in all he does; 7. His saving them at last."

To his eldest Son, who was about to commence teaching a school.

"PLAINFIELD, November 30, 1810.

"For the regulation of your school, let your rules be few, plain, and reasonable. Seldom, if ever, threaten. Chide but little. Magnify no crime. Call no conduct a crime which is done through ignorance. Punish not for every crime: punish rarely; and in punishing be merciful, for you need mercy. Never get angry in your school. Let the good behavior of the scholars, their progress in learning, and their real benefit, and not your wages, be your care. Their parents expect you will be faithful. Look to the foot of a class as well as the head. Animate the desponding, and skilfully keep down the self-conceited. Be strictly impartial. Be cheerful, but not vain. Make

the scholars' studies pleasant to them. Let subjection be their pleasure. Keep seasonable hours. Remember that the secret of governing well is to govern without pains. Diligently and prayerfully look to the morals and religious interests of the scholars, and your own. Treat your employers well. Backbite not. Intermeddle with no disputes among the people. Realize the greatness of your undertaking, and your accountability to God and man; and may the Lord, in his wonderful condescension and mercy, guide you to discretion and teach you."

To his brother, Rev. Jeremiah Hallock.

"PLAINFIELD, April 25, 1814.

"VERY DEAR BROTHER AND SISTER—An awakening appears to have begun here. One of my scholars," (the late Rev. Professor Hovey,) "a step-son of Elisha Billings, Esq., of Conway, was hopefully born again three weeks ago. He is an unusually promising youth. Since his hopeful conversion, a number of my family, children and scholars, have become thoughtful, especially William and Martha. A considerable number of the neighbors, mostly youth, are deeply impressed. Our meetings are frequent, crowded, and solemn. There has been no confusion, but every mark of the true work of God. To him be all the glory. The sense I have of my own insufficiency is inexpressible. Pray for me, that I may be humble and know what to do. I also entreat your prayers for my family and people, that we may all be prepared for the spiritual blessings we need. We exceedingly long to see you, especially at this time."

The fruits of this work of the Spirit seem to have been chiefly gathered in his own family and neighborhood. His eldest son, William A., of whom he speaks, then at the age of twenty, believing that he had no preparation of heart for the ministry, had declined study, and was working on the farm; and though for some weeks, distressed for his sins and distance from God, he fasted and prayed, searched the Scriptures, and sought religious counsel, he gained no satisfactory evidence that he had been born again; yet the impressions then made on his mind were the evident means of leading him to resume study, with the trembling hope that the mercy of God might yet reach him, and render his advantages the means, not of injury, but of good to himself and others.

His second child, and only daughter, Martha, then eighteen, of whom he also speaks, was led to see the alienation and even bitter opposition of her heart to God, and went to the bedside of her father and mother at night to tell them what peace and joy she had found in her Saviour and Redeemer. That peace and joy brightened the family circle, and characterized her life till its close, May 22, 1852. Her voice and her pen she meekly employed in doing good. She was active in the Sabbath-school and Bible-class, aiding benevolent objects, circulating the Bible and religious books and periodicals, seeking opportunities and means of usefulness, sympathizing with her parents in their prayers and efforts, especially for the salvation of her absent brothers; and when called to struggle with disease and pain, which showed that

her loved work on earth was closed, she suffered without a murmur, and waited the bidding of her Saviour to his immediate presence. She conversed and wrote of her departure with joyful trust in Him; and when all earthly arrangements were completed, even to giving over her spectacles to a friend, she said, "Nothing but the soul now;" and of her suffering, "It is all right—none too much pain." When her consciousness was almost gone, her brother visited her, and attempting to get from her one more recognition, found that one "only name" remained dear. "Sister Martha, how do you do?" No reply. "Are you in pain?" No reply. "Can I do any thing for you?" No reply. "Do you love the Saviour?" "O, yes!" "Is the Saviour precious to you?" Calmly and sweetly, "Yes, very precious." This daughter and the second son, Leavitt, who some years after united with the church, resided with their parents till the parents' death, and hence no letters from their father to either of them appear in these pages. The two other children of the family were Gerard, who, at the date of the above letter, was fourteen, and Homan, who was twelve.

To his sons, William A. and Gerard, in Williams College.

"PLAINFIELD, Oct. 24, 1815.

"DEAR SONS—Your grandfather Hallock is dead. He was seized with the distressing strangury, and died on the fifth day, Saturday, October 21, aged 85. I held his, to me, venerable head in my hands and against my breast when he died. May you, my dear

children, become followers of them who have 'lived and died in Jesus.' "

About a year previous he had proposed to his aged and godly father and mother to spend the remainder of their days under his own roof, where he and his family might minister to their necessities. His father's self-distrusting reply was in the following words :

"GOSHEN, November 17, 1814.

"MY DEAR SON AND DAUGHTER—I thank you for your kind offer concerning our going to your house ; but, my son, when I consider the trouble it will make you and yours, I shall feel better at home with a crust of rye bread and lean beef, than I can at your table with all the rarities you can set on it. I am an old man ; and if I cannot get religion, I must bid an eternal farewell to all happiness here and hereafter. If I had as much religion as Jonah had in the whale's belly, I would not give it away for all the kingdoms of this world.

"Our love to you all. From

"WILLIAM HALLOCK."*

To his Sons in College.

"PLAINFIELD, March 19, 1816.

"MY DEAR SONS—My heart glows with desire for your good ; and I have much to encourage me to give you advice. A price is put into your hands to get wisdom, human and divine, and much will be ex-

* William Hallock, father of Jeremiah and Moses, prepared a written statement of his ancestry, the substance of which is embodied in the note, page 389.

pected from you. Be thankful, diligent, and humble. The knowledge, not of books, but of the true God, through Jesus Christ, saves the soul. Your mother and I remember you both in our prayers. We feel interested in your scholarship and in your character; but we forget these, to think of your immortal part. Read the first seven verses of 1 Corinthians 13. The Lord work that charity in each of you."

To his elder Son in College

"PLAINFIELD, April 29, 1816.

"Your condition in respect to spiritual concerns, excites in me the tenderest sympathy. The interest you feel and express in religion cannot fail to awaken in me desires that you may possess it. God sees your heart, and he can make you see it; and he can make you feel that you must have a new heart, or you cannot live. He can make you feel that your salvation depends, not on seeing others under concern, not on seeing young converts, nor on any external means, but on the mere self-moving mercy of God. Be willing that the infinitely kind Spirit should show you the worst of your case. If you had a deadly sore, you would let a kind physician probe it to the bottom, though it might cause you much pain. Your interested mother has informed you of things here. This is the work of the invisible and wonder-working God. To him be all the glory."

Again he says, "Death will soon dispossess you of all the things of time, and you 'dare not look beyond its bound.' The question, 'What shall I do?'

is all-important. The answer is, *Go humbly to Jesus*. He is mighty to save. Neglect him no longer, for he is the help your soul needs. He is ready to make you eternally rich, if you will receive his gifts. May you and your beloved brother seek *first* the kingdom of God and his righteousness."

To the same.

"PLAINFIELD, Feb. 22, 1819.

Having acknowledged the receipt of a letter, of which he says, "I am glad I have a child who prefers little *somethings* to great *nothings*;" and having spoken of existing revivals of religion, with a prayer that the college might "share largely in these divine blessings," he adds,

"I am affected with your condition. It is now an awful crisis with you. Your collegiate course is drawing towards a close. And if you live, you will soon be involved in the pressing cares of life. These will have a direct tendency to cause you to forget the concerns of your spiritual state. *Now* is the accepted time. Another day's delay may decide your state for ever. Spiritual showers are falling on one city and another. Christians in some places are awake. And I doubt not, that not only three"—himself, wife, and daughter—"but a considerable number, have a particular desire for your salvation in their daily prayers. I feel more than usual freedom to address you on this momentous subject. O, W——, let nothing divert your mind from it. G—— I equally love, and for his salvation I equally long and pray. *Christ* commands

him and you to come unto him, and he will give you rest. How reasonable !”

To his Sons in College.

“PLAINFIELD, April 13, 1819.

“MY DEAR SONS—I have had no direct information from Williamstown for some time. I long, and dread to hear. My earnest inquiry is not concerning pecuniary matters, literary progress, appointments for commencement, etc., but whether your souls prosper. God in his kind providence has placed you, my beloved sons, where you have precious religious privileges, especially at the present time. You not only hear the gospel preached in its clearness, but you see the effects of God’s saving power before your eyes. Far be it from me to be *designedly* the occasion of unnecessary alarm to any, especially to *you* ; yet permit me to ask whether, to human view, the most probable time of your obtaining an interest in Christ, if you are ever to be so blessed, is not now passing away? If so, how critical your situation! Your case gives me much tender concern. The Lord teach you your sinful state, cause you to feel your sins, and your obligation to repent and believe in Christ. The God of all grace and power divest you of every vain excuse for neglecting duty ; and cause you to discern what saving religion is, and give you hearts to rejoice in it. Depend not on even the best exterior. You cannot be saved without a change of heart. The nature of things is against it. The word of God is against it. *

“Your mother joins with me.”

Again, after saying that the old proverb, "If a man gets his name up, he may lie abed till noon," is a bad one, for "it is much more difficult to preserve a good name than to get one—more difficult continually to hold a stone when raised, than at first to lift it from the ground;" and describing the diverging history of two students who graduate in equal standing, but one of whom becomes negligent and reckless, and is despised, while the other by worth and perseverance becomes useful and esteemed, he adds,

"These remarks, my sons, I consider as *preservative*, rather than *restorative*. Who can tell what a young man will do or be? The right way is narrow, and yawning precipices are near both its sides. A vagrant step may lead to ruin. Therefore, 'Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left.' Look daily and earnestly to God through Christ to keep you, to direct you in the way of your duty, and to save your souls. You owe him yourselves, and all you have. He has done much for you; and he is infinitely worthy. Forget him not; make not the tremendous mistake of living to yourselves, and not to Him who gave his life for our sins. Let not the kindnesses of *Christ* be the only ones you refuse to acknowledge.

"Your affectionate father,

"MOSES HALLOCK."

Of the many grateful acknowledgments which he received from those whom he had instructed and en-

couraged in their education for public usefulness, was the following from Rev. JAMES RICHARDS, one of the pioneers in American foreign missions, who died in Ceylon in 1822. He was a child of the pastor's care, and joined his church in 1805, at the age of twenty-one. In 1808 we find him in Williams college, a class-mate of Samuel J. Mills, and that these were two of the five then privately consecrating themselves personally to foreign missions, and of the devoted circle of whom the Rev. Dr. Griffin says, they used to retire for prayer "to the meadow on the bank of the Hoosac; and there, under the haystacks, those young Elijahs prayed into existence the embryo of American missions." He went with Mills to the seminary at Andover; and in June, 1810, they, with the late Dr. Judson of Burmah, and Messrs. Nott, Newell, and Gordon Hall, agreed in publicly offering themselves to the General Association of Massachusetts as foreign missionaries, provided any institution could be found to support them—the names of Richards and Hall being withheld from the paper presented, lest so many as *six* names "should embarrass and defeat the measure contemplated." In February, 1812, Judson, Nott, Newell, Hall, and Rice sailed as the first foreign missionaries from this country; and in the next mission-ship, October, 1815, Richards sailed for Ceylon, with Rev. Messrs. Poor, Meigs, Warren, and Bardwell. Following his example, and imbibing his spirit, in 1822 his younger brother Rev. William Richards sailed for the Sandwich Islands, where he labored with great usefulness till his death in 1847.

“BATTICOTTA, Ceylon, Sept. 6, 1819.

“REV. AND VERY DEAR SIR—I have long had it in contemplation to write you. I wish to acknowledge my obligations to my former tutor, my spiritual father, instructor, and guide. It has always given me pleasure to reflect upon the part which you took in my instruction, and upon the encouragement which you gave me to pursue my studies. The truths of the gospel which you were enabled to deliver from the pulpit have often refreshed my soul, and I trust that the same will be my support in a dying hour. Happy are those ministers who are so directed by the Spirit of God, as to preach those doctrines which will bear a death-bed examination, and will give a death-bed support. May the Lord continue to bless you more and more, by opening the hearts of your hearers to receive the gospel, and by bringing them all to the saving knowledge of the truth.”

Proceeding to give his own history in the mission, especially the most unexpected prostration of his firm and vigorous health, and appealing for reinforcements of devoted men, he adds,

“I expect soon to die. I am not sorry that I have done all I could for the heathen, though that has been very little. It is now eleven years since I resolved, by the grace of God, to spend my life among the heathen. That resolution has never been changed, but has grown stronger and stronger; and it is a great part of my present affliction, that I cannot preach the gospel to the heathen around me. I see them perishing for lack of knowledge. Do encourage

your pious students to come to Jafna, and engage in the blessed work of preaching to pagans. Yes, it is a blessed work. Since I have had death staring me in the face, I have had much religious enjoyment. To contemplate the perfections of God, the atonement of Christ, and the joys of heaven, has given me unspeakable satisfaction.

"I send my Christian salutations and best regards to Mrs. Hallock, and to the church of Christ in Plainfield. Please to accept this token of respect from your dying friend,

"JAMES RICHARDS."

To his eldest Son in the Theological Seminary, Andover.

"PLAINFIELD, Dec. 22, 1819.

"MY VERY DEAR AND DUTIFUL SON—I rejoice to see that you are not inattentive to the chief end of life, to what most of all concerns you and us. The more you understandingly attend to the concerns of your soul, the more important and real they will appear. I thank the Lord for putting you in a situation so favorable for serious reflection. You need not be informed that you must answer at the bar of Christ for the improvement you make of your distinguished privileges. I hope and pray that the words in Isaiah may not be verified in my dear W——: 'Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.' I daily feel concerned that I have been so unfaithful to the souls of my children. I may yet, and *soon*, hear it asked by one and another of them

in hell, 'Why did you not warn me more of this, and pray more fervently for my salvation?' O Lord, forgive my lamentable deficiencies, and prevent terrible consequences.

"Your unworthy father,

"MOSES HALLOCK."

To the same.

"PLAINFIELD, Jan. 22, 1820.

"Your last letter, stating so particularly the exercises of your own mind, and your sense of the importance of *now* attending to the duties of religion and the concerns of your soul, affords me much satisfaction. 'Now,' saith the voice of inspiration, 'is the accepted time.' The psalmist said, 'I made haste, and delayed not to keep thy commandments.' It is altogether unscriptural and irrational to neglect present duty from an expectation of being better prepared to perform it at some future time. To do so is to yield to the inclination of the carnal heart, for ever devising means to still conscience, while God, and the soul, and every thing precious, are neglected.

"If you think it to be your duty to unite with the visible church of Christ, you may by delaying it do wrong, and provoke the Lord to leave you to more darkness and doubt. My son, if you feel a desire to do service to Christ, never let the fear that you do not love him keep you back from duty. If you love the Lord because he is what he is; if you love his service, and abhor every feeling and thought that is contrary to him; if you love the Saviour, and feel the need of

his blood to cleanse you from your sins of heart and life; if you love his children, not only the learned and refined, but the ignorant and unpolished, because they bear his image; if you feel satisfied with the way of salvation by Christ, and humbly commit yourself to his teaching, guidance, and disposal, you may claim an humble right to the name and privileges of Christians. If you have 'the fruits of the Spirit,' it is not essential that you should be able to tell the time when you were born again: these prove the second birth as really as your existence proves the first. I think of you every morning and every day, and pray the Lord to teach you his holy will.

"Your affectionate father,

"MOSES HALLOCK."

The mother adds her concurring testimony on the momentous subject:

"If you can by faith commit your soul to God, he will accept it, and you are his for ever. If you do from the heart accept of Christ as your all-sufficient Saviour, he is your friend and portion. If you go to the throne of grace as an humble, penitent beggar, sensible of your entire dependence on God, your utter unworthiness of the least of all his mercies, and the infinite obligations you are under to love him and to live to him for ever, you need not be afraid to venture your eternal all in his hands, or to trust in him as your all-sufficient good. Do you feel that it is suitable that God should govern the universe according to his sovereign pleasure; that he cannot do the least injustice to any of his creatures; that he is infinitely

righteous in all that he does? then go on your way rejoicing, bless the Lord for all his mercies, strive to get near the throne of grace, and to render to God that filial obedience which his most precious commands require. In all your ways acknowledge him, and he will direct your steps.

“YOUR AFFECTIONATE MOTHER.”

To the same, from his Father.

“MY DEAR SON—You have publicly devoted your self to Christ and his service. In this act you have implicitly renounced all sinful pleasure for ever. This, to the carnal heart, is a great sacrifice; but in the view of the new man, or rather the new nature, it is like resolving *for ever* to keep away from serpents and adders.

“I fear I shall never sufficiently acknowledge the goodness and mercy of God, manifested in exciting your attention to the concerns of religion. I rejoice that you have put your hand to the plough, and hope you will never look back. The sense you express of the sin and pollution of your heart, and your dependence on the atoning blood of Christ, is very satisfactory to me. If you truly lament that the forenoon of your life has been spent in doing nothing for Christ, you will from this time take heed that the afternoon is not wasted too.”

About this date he writes, “Through the wonderful forbearance of God, I have just entered upon my seventh ten years; and I earnestly advise you to be *ever* watchful and prayerful, humble and condescending, circumspect and exemplary.”

To the same on a visit at Martha's Vineyard

"You are now on the little island that gave birth to your mother. Martha's Vineyard has seen days of prosperity. It has been adorned with devout and discerning ministers, and flourishing churches. There a long succession of pious Mayhews wore the sandy road from Chabaquidick to Gayhead, and from north to south, to preach Christ to the Indians. Peace to their memory. If any of my children die on the Vineyard, let them be laid in the same ground which contains the remains of those followers of Jesus."

To his son G——, Preceptor in Amherst Academy.

"PLAINFIELD, Jan. 25, 1820.

"MY DEAR SON—I view your situation as tremendously critical; and what excites my apprehensions is a fear that you do not know the Lord. If you die without an interest in Jesus, from what hopes and heights and prospects must you fall. All in which you now rejoice will be the occasion of aggravating your woe. O, be humble and holy, and all will turn to your eternal advantage. Come to the inviting and lovely Saviour, and he will love and bless you; and if by some misstep you should slip from your present eminence, and sink in the world's esteem—a thing not very improbable in this state of change—you will have a merciful Saviour to hear your mournings, to forgive your follies, and heal your broken heart. O that you, and W—— and M—— and L—— and H——, and your imperfect parents,

were all in Christ, walking in the pleasant path to eternal life.

“Your affectionate father,

“MOSES HALLOCK.”

To the same.

“PLAINFIELD, Jan. 1, 1821.

“MY MUCH-BELOVED SON—The Lord has distinguished you with his favor. It would take you all the new year to recount the mercies of the past year. Your employment has been pleasant and honorable. Your opportunities for improvement in science and religious knowledge have been great. How can you render sufficient praise to your God and Saviour. If I should be asked, How can G—— spend this new year better than the last? I would answer, By turning his attention more constantly and earnestly to the concerns of his soul; by inquiring prayerfully and impartially whether he is minding, not his own things, but the things of Jesus Christ. Though this work may be painful to him, let him not recoil from it. The man who is deterred from examining his accounts by fear of disagreeable feelings, must expect to be a bankrupt.”

To the same, at Andover.

“PLAINFIELD, March 7, 1822.

“My attachment to you, my dear son, is stronger than I can express. Many prayers are daily offered for you. If you are destitute of true religion, you have yet acquired nothing but what you must part with: in all your studies and acquisitions, you have laid up nothing that will be permanent. ‘Whether

there be prophccies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' There is a good part which can never be taken away—this is holy love. 'Charity never faileth;' even death increases its excellence and vigor.

"I seem to hear you say, 'O that I possessed it!' With the tenderness and affection of a father, I would press upon you the importance of reflecting on your spiritual state. Realize the criminality and danger of being an unbelieving sinner. If you turn to the Lord, he will have mercy on you. You prize the privilege of having mercy offered you through Christ: you would view yourself in an awful condition if no mercy were offered you; but this must be your everlasting condition if you die in sin. This thought makes death terrible to the dying sinner! To human view, you will never see another time so peculiarly favorable to the commencement of a religious life as the present. Come to Christ as he invites you, and you will be humble and happy."

To his eldest Son, at Andover.

4

"PLAINFIELD, March 14, 1822.

"MY DEAR SON—The account you give respecting G—— is indescribably interesting. We all thank you for it. This makes us pray. I first read it alone; then to your mother and M—— and L——; and then retired to my little chamber.

"When a beloved member of a family is sick, and they are afraid he will die, they watch every

symptom, and the least favorable appearance affords encouragement. So we are looking on our dear G——; and we suffer ourselves to take a little encouragement from what you have written. The God of all grace give him repentance and humility and holy faith, that the result of what now appears may not be a revival before irrecoverable death. Tell him and Mr. B——, if you think proper, that not only their Christian friends on earth, but all heaven, are looking on them, and are ready to rejoice and give new praises to God, if they or either of them should yield themselves to Christ. Let them come to their Saviour, and so not disappoint, but gladden all holy beings. Write about them soon.

“Your affectionate father,

“MOSES HALLOCK.”

A few weeks later he says, “C—— and P——,” (two students with him,) “have, within a few weeks, obtained a hope.” Both these youths became faithful ministers—one in the Protestant Episcopal church, the other in the Presbyterian church at the West.

Again he records the temporal mercies God had graciously bestowed:

“You acknowledge your obligations of gratitude to God for giving your mother and me to you. We acknowledge our obligations to the same unfailing source of all our enjoyments, for giving you and our other children to us. We rejoice that you have been carried through seven years in college and the seminary, and that all the expenses have been borne, and

both you and we are free from debt. When you and G—— entered college, I spoke to a man to lend me six hundred dollars from time to time as I should need it. But through the care of a bountiful Providence, I have had no need to borrow a dollar. This is far, far beyond what I could have rationally hoped. Let gratitude and humility, and pity to the poor, ever be prominent traits in our character.

“I tell you this, that you may join me in gratefully acknowledging a kind Providence, who hath enabled us, notwithstanding the smallness of our resources, and the large amounts that have been needed, to answer without the least difficulty every call. The hand of God has been so visible, that it would be very sinful not to notice it. One circumstance that has seemed solemn and interesting to me is, that often when I have with ease obtained what money was needed, I have not seen how I could then have obtained a single dollar more. The Lord knoweth the circumstances of every creature; and if we trust in him he will make our strength as our day is. Yea, he will not only provide bountifully for us in this life, but through Jesus Christ he will commit to us the true riches. When we think of God, and when we pray to him, we should ever regard him as a God of boundless goodness, and as a God who delights to make his creatures happy.”

To his son H——, in Amherst College.

“PLAINFIELD, March 28, 1823.

“MY DEAR SON—Your situation is awfully critical. God in his amazing condescension is once more

exciting your attention to the concerns of your precious soul. Your anxiety for your own state is proof of this. You ought immediately to submit to the divine requirements. Your righteousness is filthy rags. The longer you remain in sin, the harder you become; and the multitude of your sins increases. Alas, you owe already ten thousand talents, and have nothing to pay. As a poor beggar, fall at the feet of the Saviour and plead for mercy. No longer harden your heart. The sinner's cause is infinitely unreasonable, and he has no power to support it. How solemn the divine expostulation with sinners, 'Turn ye, for why will ye die?' Can you disobey this call? Will my H—— die rather than turn?

"The great question, whether you will be saved or lost, will probably be soon decided. 'To-day if you will hear his voice, harden not your heart.' Excuses for remaining impenitent have no weight. They are the offspring of a wicked heart. I cheerfully leave you to the mercy of God. He can do you no injustice. But he and all heaven would rejoice to see you become a humble penitent. The Saviour is ready to receive you. There is salvation in none other. Show your gratitude for his infinite atonement by receiving it.

"I greatly rejoice to hear of the revival in Amherst institution. It is a very pleasing circumstance that you are there. If you and your beloved roommate should come to Christ, you would be happy indeed. If you desire the fervent prayers and exertions of others for you, you must feel deeply interested

yourselves. How insupportable the thought, that you two may yet be mutual tormentors of each other in hell.

“Remember me affectionately to F—— and C——. May their prayers, and the prayers of many others for you, be heard. Tell Austin Richards” (who became a faithful minister) “and D. P——, that their Plainfield friends, especially their parents, and your mother and I, shall wait with much tender anxiety to hear of their conversion to Christ.

“Your letter is, of all you ever sent, the most interesting. Your mother and I will not cease to pray for you. How could we but pray for one we love so dearly, especially when you request our prayers for a ‘son who is on the borders of hell.’

“Our love to all that have been members of this family. I hope they will all improve their present precious opportunity to seek the Lord while he may be found, and call upon him while he is near. The most profound human science is of no worth, when compared with what the smallest Christian knows of Christ.

“Your affectionate father,

“MOSES HALLOCK.”

To a Son then instructing a select School in Salem, Massachusetts.

“PLAINFIELD, May 3, 1823.

“MY-VERY DEAR SON—It gives me much pleasure to learn that you choose and have valuable friends. ‘He that walketh with wise men shall be wise.’ May the company and counsel of the Rev. Mr. Cornelius, and other highly respected friends, be for your benefit as to your temporal, and especially your spiritual concerns.

"If you were renewed by the Spirit of God, your outward conduct would be, it is probable, in many respects as it is now; but I hope you will never feel safe and easy with respect to yourself, till the love of God is shed abroad in your heart. What you say of prayer I approve. If any individual has a spirit of prayer, though no other may join with him, he has reason to hope his prayer will avail. We must pray, yet not depend on prayer, but on God. My dear G——, if I could say any thing that would be for your good, it would be my delight to speak. Your age is more favorable to commence a life of religion, than it will be hereafter. Revivals are prevalent. Christ is ready to receive you. Come to him and live.

"I am delighted to find that you feel an interest in the spiritual good of your brother H——. O that he might share in the good work which he is permitted to see at Amherst. You and he are remembered by your parents, especially of late, oftener than we take our food.

"W—— rejoices that you adhere so decidedly to the all-important doctrine of the Trinity. What are the riches of Salem compared with Christ?

"Your affectionate father,

"MOSES HALLOCK."

In a subsequent letter he says, "Your brother Homan is decided that his health will not bear a sedentary life, and has written me to request his dismissal from college. Believing that it is not the design of Providence that he should acquire a liberal education, *I submit.*"

On the occasion of the annual Thanksgiving, December 2, 1824, all the family, consisting of the parents, four sons, and one daughter, met for the last time on that festive occasion, so full of tender recollections to the descendants of the Pilgrims; and the day was closed by each one "giving a reason of the hope that was in him," or relating the dealings of God with him in a spiritual view.

To his youngest Son, in a Printing Office at Andover.

PLAINFIELD, May 30, 1825.

"MY DEAR SON HOMAN—Your letter is truly refreshing. I rejoice that you have some humbling sense of your mournful deficiencies in the service of Christ. Selfishness is the very essence of sin; and to see ourselves filled with it, with hearts to mourn on account of it, gives reason to hope that we may be walking in the light of the Lord. Our carnal pride must be subdued, or we must fall under its weight for ever. Christ can deliver us from 'the body of this death.' Let us watch and pray continually."

To the same, on his proposing to become a Missionary Printer on the Mediterranean.

"PLAINFIELD, April 24, 1826.

"MY VERY DEAR SON—I long ago gave you and all my children to the Lord. As pleasant, therefore, as their company is to me, I would not detain one of them with me, nor in America, nor even in the world, contrary to the holy will of God. I want nothing to reconcile me to my beloved sons or daughters going anywhere, or being in any circumstances or employment, but a clear conviction of a providential call.

Since you have been learning to print, I have frequently thought whether you would be called to instruct by the press in some foreign land. I feel satisfied of your call in providence to go to Malta to assist Rev. Mr. Temple; and I most cordially bid you and all dear faithful missionaries God-speed. May many, not only of the present generation, but in ages to come, be saved through your instrumentality. Remember that the eye, not only of the Christian world, but of your Saviour, will be upon you. May you so improve the talents he has given you, as that you may obtain, what I crave above all things, his approbation."

To the same.

"PLAINFIELD, Aug. 3, 1826.

"MY VERY DEAR SON—I think of you and pray for you daily. But my prayers are so imperfect, that if God should grant no blessings either to you, or me, or any one else in answer to them, I should have no reason to complain. This thought, though humbling, shall never discourage the attempt to perform so plain a duty. We are directed to 'pray without ceasing.'

"Your undertaking to give instruction by the press to millions of ignorant eternity-bound souls is immensely important. May every publication that shall be issued by your hands be not only free from mistakes, but purely evangelical. *Gospel truths*, not the inventions and traditions of men, will finally be blessed to the conversion of the world. And let the work of delivering your tracts for distribution be ac-

accompanied with effectual, fervent prayer that they may, through the Holy Spirit, reach the heart.

“Your voyage will probably give you opportunity for much useful study. *Undique fontes, undique coelum*,” (on every side the sea, on every side the sky)—“death everywhere but in the vessel, and destruction for fallen man everywhere but in Christ. The Lord keep thee.

“Your affectionate father,

“MOSES HALLOCK.”

To the same, at his departure.

“PLAINFIELD, Oct. 5, 1826.

“Trust in Christ. There is enough in him to inspire confidence. He is everywhere. I implore his blessing upon you. You will have his sun and his moon in Malta; may you have his presence. How wonderful his providence, that has raised you to your present prospects. The Lord make you instrumental of teaching many the way of life through Christ. I believe the interest of Christ and of souls calls you to go. *Et nunc vale; mi amantissime fili, vale*—(And now farewell, my loving son, farewell.)

“Your father,

“MOSES HALLOCK.”

The mother adds to the above,

“Your farewell letter and likeness we highly value, and shall endeavor carefully to preserve till time with us shall be no more. I hope that you may be greatly useful in the vineyard of the Lord; that many souls may be brought into Christ’s kingdom through your instrumentality; and that we shall be

cheerfully resigned to all the allotments of divine Providence respecting you. Cease not to watch and pray, to love your Bible and your Saviour. Trust in the Lord at all times, and endeavor daily to commit your soul and all your concerns into his wise and faithful hand, that you may be preserved safely to his heavenly kingdom. I hope you will ever be enabled to go to God as *your* covenant God and Father; to stand with your loins girt about, and your lamp trimmed and burning, as one who is waiting for the coming of our Lord."

To his son William A., Secretary of the American Tract Society, and Gerard, one of the Editors of the New York Observer.

"PLAINFIELD, Dec. 26, 1826.

"MY SONS—The hope that you are in the place and employment where duty calls, and are made instruments in the hand of God of great and extensive good, affords me much satisfaction. God's goodness to you may well affect all our hearts. How you *happened* to go to college, and to be industrious and economical there, and distinguished as scholars, and how you happened to employ yourselves as you did after you left college, and how you happened to be placed where you now are—I cannot tell. The only way to solve these mysteries is to acknowledge an overruling Providence in them all. Your life, health, reason, perseverance, and success, are from the Lord. He has directed your every step. He hath guided you to discretion, and taught you. Let us give him all the praise. You are raised to be chosen companions of the best and most useful class of men in our favored

land: humbly and thankfully acknowledge the unseen hand of Him who raiseth up the poor from the dust, and hath set you, not among princes, but among people far better, the pillars of the church. Your employments, too, are peculiarly eligible. Your tract and your paper are to the needy soul what bread is to the hungry; and when the labors of distinguished statesmen are forgotten, you may be remembered in eternity. The blessing of many ready to perish will come upon you. My sons, thus nourished and brought up as children, will not, cannot rebel against their divine Benefactor.

"I rejoice that, 'after eleven years' wandering,' you are settled together in your 'own hired house.' Your house is, I trust, a house of prayer. Let the dear little son hear you pray; though he should express his joy to have prayer over, it may be of immense benefit to him.

"I lately went into the forest where W—— and I gathered the dry wood for the winter. I went to the brook where we drank, and the tree that had fallen over it on which we sat and ate our cold dinner together, and acknowledged God.

"We all remember you most affectionately.

"MOSES HALLOCK."

To the same.

"PLAINFIELD, April 22, 1827.

"BELOVED SONS—One of you, in a kind letter, lately said: 'I wish very much to have little W—— see his grandpa and grandma, and to have them see him. I should like to have him also see his aunt, and

his uncle L——. His uncle Homan, alas, he will perhaps never see. It makes even my heart ache to have a brother thus separated from us by the broad Atlantic, with so serious a prospect that we shall never see him more.' These are tender thoughts, I know. But a thousand consoling things are connected with his removal from us. We hope he will be faithful and successful. There is, in my view, reason to think that the Lord called him thus to go over the sea.

"It has long delighted me to see what interest my children take in each other. Each child is, as it were, a parent to all the rest. I hope and trust this mutual love will continue. It is very pleasant. It is useful. It is honorable. May we all, parents and children, love the Lord. It seems to me there is enough in Christ to make us all happy. All that is wanting is a *holy relish* for what is provided for the believer. My doubts whether I have this essential preparation for usefulness and happiness must soon be solved. Your great-grandfather died before your grandfather, and your grandfather before your father: I hope this regular travel of our generation into eternity will not be interrupted. According to this course, I go next. It may be said, with respect to my continuance on earth, 'The day goeth away, for the shadows of the evening are stretched out.'

"I hope soon to see, what I have never yet seen, a daughter-in-law and a grandson.

"Yours, most affectionately,

"MOSES HALLOCK."

Again he says, a few months later,

"I recently had the pleasure of an interview with Rev. Mr. Baldwin of New York, who thinks you are laborious and useful. I could only reply, 'He raiseth up the poor from the dust.' From the disasters of your venerable grandfather, sixty years ago, seems to have arisen whatever his sons and his grandsons attained to. But for this kind providence I see not why we should not have remained on the south side of Long Island, depending on what we could get from the water and from the sand of the beach for a livelihood. Let us most cordially and gratefully adore the kind, unerring hand of Providence, who always brings good out of evil.

"In my morning walks I now miss the company of little W. H——. His pleasant noises charmed me more than the singing of the birds. May he, too, know the Lord."

To his Son, at Malta.

"PLAINFIELD, June 25, 1827.

"DEAR AND MUCH-BELOVED SON—Your deliverance from the perils of the voyage calls for more gratitude and praise than our poor 'Jonah' hearts are willing to render.

"The present year is, in many places, remarkable for revivals of religion. The hopeful converts within a few months in the county of Berkshire are at least fifteen hundred. A good work is going on in Cummington and Worthington, and it is begun among us. Several have lately obtained a hope, and

perhaps twenty are under serious impressions. 'The kingdom of the Redeemer is advancing. Help it onward, my dear son. It is destined to fill the earth. This kingdom is to break down all opposition, and overthrow all errors, and possess the world *alone*. Dan. 2 : 34, 35. Malta will yet be covered with the redeemed ; and all the shores of the Mediterranean ; and all the habitable parts of the earth. Rev. 7 : 9. Keep the press going.

"Your very affectionate father,

"MOSES HALLOCK."

Four months later he writes,

"The revival extends over much the greatest part of the town. It is a still and precious work. Twenty or more will probably be admitted to the church the first Sabbath in November. We have a abundant cause to speak of the mercies of God towards us. His paths drop fatness. No year since I lived in Plainfield seems to me to have been so distinguished with temporal and spiritual mercies."

In this work of grace in 1827 and 1828, in which he secured the assistance for some weeks of a pastor then without a charge, he had the happiness of receiving *sixty-six* persons, who gave evidence of saving conversion.

To his son G——, in New York.

"PLAINFIELD, March 30, 1828.

"MY VERY DEAR SON—Your paper, (the Observer,) it seems to me, becomes more and more interesting and useful. When I think that all my absent sons

are called in providence to such employments as tend to advance the Redeemer's kingdom, my obligation to give thanks to God, and to praise his condescending mercy, rises before me. I consider the Observer and the tracts as orthodox publications. They are vehicles which carry the truth far and wide. May the Lord inspire your hearts with a holy love of the precious truths you publish. I pray that you and E——, and your little son, may all find special mercy.

“I feel cordially thankful to the brethren in New Jersey, who proposed the day of fasting and prayer for the conversion of the world. How momentous the object! Where is there a saint or sinner on earth not interested in it? As our annual fast was to come the next week, I proposed to the people to meet in the afternoon only; but all I spoke to chose to meet both parts of the day. Both meetings were solemn and interesting, and we felt that we needed more time. Some women walked nearly two miles to attend, though the travelling was very bad.

“Our state proclamations are cold things. A minister might as well, for matter of edifying and warming the hearts of his people, hold before them a ball of snow, as a men-pleasing, Unitarian proclamation; but the one from New Jersey was from the heart, and to the heart. Why should we not pray for the conversion of the world, when probably tens of thousands of our poor race fall into everlasting destruction each passing day? It is to pray for no more than what God has revealed shall sooner or later be. Psalm 22 : 27.”

To his Son in the Mediterranean.

It seems that his son, who was engaged in the missionary work abroad, wrote both to his father and mother, begging them to answer the inquiry, "What are the feelings with which you are passing toward the country from which none return?"

To this question the father, April 22, 1828, at the close of a letter pertaining chiefly to the circumstances and responsibilities of the son, gives a characteristic reply only in the following words :

"Your care for our eternal condition, and ours for yours, are mutual. I wish I could give a better account of myself. I hope, with some sense of my unworthiness, I can make the prayer of the publican, *'God be merciful to me a sinner.'*"

To the same question the mother, who seemed to have more of the joys of pardoned sin, to whom death had lost its terrors, and who had a word on her tongue to speak to the careless sinner, or the anxious inquirer, or the ripened Christian, whenever the occasion and propriety admitted it, gives also a reply not less characteristic :

"The time of my probation appears to me drawing to a close; yet I have no gloomy apprehensions as to the time or the manner of my departure, but would choose that it should be as a God of infinite perfection sees fit to order it. My hope and confidence in my precious Redeemer are unshaken. I daily go to him as my almighty Father and Friend, and trust that his grace will be sufficient for me at all times. 'I will say of the Lord, He is my refuge

and my fortress, my God ; in him will I trust.' With regard to my 'letting go of my hold on the concerns of this world,' although I continue to labor diligently with my hands, yet I think my affections mainly centre in God. His word and worship are far more precious to me than any of the perishing things of earth. I seldom wake in the morning without having my thoughts on God, and they are frequently rising to him when on my bed, while rising, and entering on the business of the day. Precious lines of Scripture, of pious authors, and hymns"—of which she had large stores in her memory, and from which she drew liberally for the early benefit of her children—"frequently occur to my mind through the day. I find it good to go up to the house of the Lord, to serve him there with reverence and godly fear. I trust it is in my heart to say, 'O come, let us worship and bow down; let us kneel before the Lord our Maker; for He is our God, and we are the people of his pasture, and the sheep of his hand.' The precious little prayers which are scattered through the Bible, and other portions of the sacred word, I hope are daily food for my soul. But yet, my son, sins and follies run through my whole life; and I need that pardoning mercy should be extended to me every day that I live, through the infinite atonement of the blessed Redeemer: and should I ever reach those blessed mansions which Christ has prepared for all that love him, to *free, rich grace alone* must be all the praise. My heart responds and says, Amen, 'praise the Lord for his goodness, and for his

wonderful works to the children of men.' You daily have an interest in my affectionate remembrance. May you always enjoy the sensible presence of God, be greatly useful in his vineyard, guided in the path of duty, and prepared for all that is before you in time and eternity, through the precious Immanuel."

It was pleasant to another absent son, returning to visit his parents and lodging in an apartment adjoining theirs, as he awoke at early dawn, to hear them speaking to each other of their own unworthiness, of the abundant mercies received, of the riches of the grace of God, and their renewed obligations to live to his glory, as familiarly as if such had been the themes of their daily Christian communion for forty years.

To the same, from his father.

"PLAINFIELD, October, 1828.

"There is reason to hope that less *ardent spirits* are drunk in the land. Respectable people do not provide it for company. Military officers are leaving off the pernicious practice of 'treating.' It is hoped also, that more regard is paid to *the Sabbath* than in past years. *Sabbath-schools* likewise prosper. These things are encouraging, and tend to inspire the hope that the latter-day glory is near; especially when we consider how many benevolent societies are operating successfully to extend the knowledge and kingdom of the Redeemer."

At the same date he writes to his son G—— in New York :

“It delights me to hear of the cheek upon intemperance. How can you serve the Lord and promote the good of man better, than to employ a part of your paper in communicating such information relative to this subject as shall tend to fix in the public mind the ruin occasioned by this sin? Why should the fair character of these states be lowered and lost by the vices charged on abandoned Ephraim, Isa. 28 : 7, 8, ‘They also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.’ The present reformation seems to me not so much the result of human effort, as the effects of the Holy Spirit kindly suggesting to people all around, that they must not destroy themselves by this shameful practice. The movement seems to be simultaneous.

“I thank you for the honor you have done me in my somewhat advanced years, in your donation of two hundred dollars to aid the important work of the American Bible Society, and that you did not forget dear Homan in a land of strangers. The Rev. Mr. Temple of Malta has visited us, and brings favorable intelligence. The interview was very pleasant.”

To his son G—, in New York.

“PLAINFIELD, May 4, 1829.

“MY VERY DEAR SON—I walk my study about an hour each morning; and that hour never passes with-

out thinking of you and my other beloved absent sons. You are the only one of the five children who do not profess to be in Christ. In this respect you are alone. If you have no part nor lot in the Saviour, and should die afar from him, the precious truths you have so often, and uniformly and nobly defended, and which have edified and delighted thousands, will finally be no comfort to you. You will see the doctrines of the cross finally prevail, you will see Satan chained a thousand years, and the meek inheriting the earth during that long and happy period; you will see the bodies of the saints raised in glory; you will see that Jesus is the Lord; you will be present at the judgment, and have enlarged views of eternity; but none of these things will afford you the least consolation. The very things which will cause believers to rejoice will, on this gloomy supposition, be to you a source of unhappiness and terror. The thought that this may be the lot of him I so ardently love, excites in me sensations of sadness which I cannot describe.

“When the millennium is in its full glory, you and I shall be in eternity. If then, on my speaking to you of the change which shall have taken place on the globe of our nativity—how that, from being a world lying in wickedness, it is covered with the redeemed, all honoring their God and Saviour, and delighting themselves in the abundance of peace; Popery and Mahometanism and Rationalism, and all the religions of human device abandoned for ever—you should answer that the change only heightened your anguish and despair, it seems now that my heart

would ache. *My G*—— saddened at the sight of Jerusalem's peace—saddened to see the proud tongue of the errorist silenced for ever, and the earth filled with the glory of God! I run forward in my own imagination, and hope to be so changed as to be incapable of grief; but with my present feelings, if I might make the choice, and the will of God were so, I would choose my own annihilation rather than that *G*—— should be lost. The God of infinite mercy prevent it. O God, wilt thou make him and his companion holy. Dispose them to use their endowments, and all their influence, to advance thy cause. Bless them and their labors, and make them all blessings in time and eternity. Amen."

To the same.

"PLAINFIELD, November 9, 1829.

"MY VERY DEAR SON—Your 'Boston Telegraph,' and since that, the Observer, have afforded me much instruction and pleasure, and I am truly thankful for them. I have more periodical works than I can read. *The Holy Bible is my book.*

"W——, in a late letter, expresses some solicitude as to the comfort of his parents in their declining years; but we are well provided for.

"The first year after your parents were married, I supposed we were seeing our happiest days. But this was a cherished error. The children the Lord gave us were, one after another, a source of much additional enjoyment, especially when we began to see tokens of some genius and future enterprise. This animated the parents to make every reasonable

sacrifice to prepare them for future usefulness. The living buds stimulated and nerved the arm to cultivate the little trees, hoping on some future day to see welcome fruit, as the expectation of Manoah and his wife was raised concerning Samson, when the Spirit of the Lord began to move him at times in the camp of Dan. May all our grandchildren be as great a source of comfort to their parents as our children have been to us."

To his son at Malta he writes, "The thoughts you suggest, as to the Lord's kindness to us as a family, ought to excite the warmest gratitude. To all he has done, may he add humble, grateful, and obedient hearts."

In the same letter he says, "In respect to your visiting us, I had much rather not see you 'till the heavens be no more,' than that you should leave Malta, if duty call you to remain there. This would be too much like Jonah, who fled from the presence of the Lord, and was, *in your sea*, swallowed by a whale."

For many years, as above intimated, he had had the settled purpose that, when he should enter his seventieth year, however able he might feel to fulfil the duties of the ministry, he would, lest he should retain the office in advanced life at the sacrifice of the best interests of his people, request them to unite with him in the settlement of a colleague. This proposition he publicly made to his congregation in March, 1829; and as he feared that paying the salary of two pastors might be felt to be a burden, he

fully relinquished his own salary from and after the time the colleague should be installed. His devoted and united people, of whom he had been for thirty-seven years the first and only pastor, were not in haste for a change, and delayed accepting his proposal for two years, when, in March, 1831, the Rev. David Kimball was installed his colleague. In his charge to the pastor elect, he says,

“Almost forty years I have been the minister of this people; but it has been in weakness and in fear, and in much trembling. I leave to you principally the weighty, solemn trust. The church, from a very small beginning, has become considerably numerous: these you will be careful to feed; they are Christ’s sheep and lambs. I also leave to your trembling care them that are dead in sin. I have often thought of them, and prayed for them, and addressed them; but cannot persuade them to be reconciled to God. You will never pray nor preach without remembering them. Let it be your heart’s desire and prayer to God that they may be saved. One reason why I was willing to retire from preaching to impenitent men in this congregation was, that truths from *other* lips might have more impression than from mine. I hope *I* shall see, through the instrumentality of your labors, as I have seen by other means, scores of sinners converted to God.

“‘Preach *the word*,’ and not the religion of proud reason, or man’s device. Tell your poor fellow-sinners what *God* saith of the human heart, of Christ, of his atonement, of death, of the resurrection, and

of the judgment-day. Tell them what *God* says of eternity, and of the different states of the righteous and the wicked in that awful world."

To his son G——, in New York.

"PLAINFIELD, April 15, 1831.

"The information, 'Some hundreds will be added to the churches in New York city the next Sabbath,' is warming to the heart. Truly the Lord is building up Zion. We will 'pray for the peace of Jerusalem.' 'They shall prosper that love her.' I wait to hear of the conversion of one absent friend and another; but if such expectation should not be realized, I hope to be resigned. Though every one ought to repent and believe, God is not bound to give these holy affections to any sinner."

Again he says, Sept. 16, "The awakening among us advances slowly. A very general solemnity appears in our meetings, and there have been some more than twenty instances of hopeful conversion.

"If you, my beloved children, should live and die neglecting the great salvation, you will miss of a great reward, and receive greater punishment than sinners in general. O that I could hear of the conversion of you both. My mind would be relieved from a daily concern, a heavy burden. Let each make the interesting inquiry, 'What are my feelings towards God? Is he lovely in my sight? Do I see him to be just in his disposal of his creatures? Is his word my delight; and does this world, with all its riches, honors, and pleasures, appear to me as nothing, com-

pared with a heart to serve Christ, and an interest in his love? Do I show, by forsaking sin, that I am a true penitent? Does Christ appear to me 'the chiefest among ten thousand, and altogether lovely?'

"God seems to be more accessible to mankind than ever before. I believe there is not a town around us but is visited by the special influence of his Spirit in a greater or less degree. Seek the Lord while he may be found. Let each take the whole blame of sin, and justify God. Then the awful controversy ceases."

To his Children in New York.

"PLAINFIELD, April 5, 1832.

"MY MUCH-BELOVED SONS AND DAUGHTERS—You have much to do; and I hope you are as useful as you are industrious. Be willing to wear out for Christ. Let not your toils and cares cause you to forget him, and your obligations to be his for ever. I hope you are all favored with orthodox preaching. I think the religious scheme of——is founded in error. All the silver and gold in the world would not make me willing that you should have been brought up under such preaching."

Again, August 8, referring to the illness of two of them, he says, "I bless God for G——'s recovery. His death would have been a heavier grief to us than any we were ever called to mourn. We want to hear the result of E——'s sickness. If she should die, New York and Plainfield would to me be spread with gloom. It would be so especially, if she should not leave good evidence of having a part or lot in Christ.

Eliza lost! the thought would be insupportable. Neither of you professes a hope in Christ; yet you respect religion, and in your judgment are convinced you must have it or be ruined. The state of such persons of all others most excites the sympathy of Christians."

His dear Eliza, soon after his death, became a happy, consistent member of the church of Christ.

Two months later he writes to his sons, "I highly approve of your remaining in the city, and attending each to his respective business during *the prevalence of cholera*. I trust you were both very useful in that gloomy season."

In September, 1833, he speaks of his labors in a destitute part of Windsor, adjoining Plainfield, where he did much to strengthen a weak congregation: "I continue to spend the Sabbath with them," he says. "Their little meeting-house goes on well. It will, I trust, be fit for use in a month or two."

To his Children on the Mediterranean, the mission being about to be removed from Malta to Smyrna.

"PLAINFIELD, Dec. 20, 1833.

"MY DEAR SON AND DAUGHTER—It gives me much pleasure to think of the place you fill in the vineyard of Christ. I would give thanks to God daily, that your lot is to spread the knowledge of salvation. You will probably be each instrumental of saving many souls. The books you publish may be blessed to thousands who were perishing for lack of vision. I hope you will yet hear in heaven, from the lips of such redeemed ones, ascriptions of praise to Him who

is Head over all things to the church, for sending you to Malta and Smyrna. How encouraging to think of being allowed to do something for the advancement of that cause for which Christ died.

“Remember me very affectionately to the Rev Mr. Temple. We shall never forget his kind visit at Plainfield. If He who hath appointed the bounds of our habitation, call you far beyond Malta, I submit. If I am never to see you in this world, I submit; and this is not hard, so long as I hope you are useful, though I think to spend even one hour with you would be a greater luxury than I ever experienced from an interview with friends.”

A few days later he writes, “Your mother and I are very comfortable and content. We lack nothing but religion; and *but one of us lacks that.*”

To a Son in New York.

“PLAINFIELD, Aug. 28, 1834.

“MY VERY DEAR G—— After a night of anxiety, king Darius said to Daniel, ‘Is thy God whom thou servest able to deliver thee from the lions?’ You live in the midst of temptations, dangers, and death. When I think of the bad examples before you in your city, and the thousand temptations to do wrong, and how many have been dying around you,” (by cholera,) “I am ready to exclaim in the language of gratitude, ‘Is thy God able to deliver thee from the lions?’ Your life and health and unblemished character, and numberless other blessings, are still continued; may you, like Daniel, serve God

continually; and as your refinement would never allow you to treat the kindness of an earthly benefactor with ingratitude, see that you are not ungrateful to God."

To another son, he says, April 20, 1835, "Letters and tracts received of late from New York have been very interesting. G——'s prosperity almost terrifies me. He has made some noble donations. If these have been offered *in faith*, as Abel offered his sacrifices, the Lord will have respect to them."

To his Son in Smyrna, on the death of an infant Daughter.

"PLAINFIELD, March 16, 1835.

"MY MUCH-BELOVED SON AND DAUGHTER—Your full letter we have read several times with the deepest interest, and your brother W—— has put the most of it into the New York Observer, and has signed it *Particeps*. He writes, after the birth of a daughter in January, that the wounds which the death of his little daughter and son made in the hearts of their father and mother still bleed.

"What shall I say of your little Martha? From your description, I believe she was a very lovely child. My attachment to her is such that, if I were in Smyrna, I should go to the little cypress-tree and the grave it shades. The scene you passed must have been peculiarly tender; but the cup is mingled with great mercy. I think there is much reason to believe that your little daughter is with her Saviour, experiencing the amazing blessings of his atoning blood, removed far away from this polluted and pol-

luting world. I trust also that God has been near to you in your affliction, and enlarged your minds by spiritual discoveries, so that you can say, 'It is good for us that we have been afflicted.'

To his Children in New York.

"PLAINFIELD, Sept. 17, 1835.

"MY DEARLY BELOVED SONS AND DAUGHTERS—Within a few months your mother and I have seen all our sons and daughters, except your brother Homan's wife in Smyrna. This marks the year. It is a kind of new epoch, which we shall remember so long as we yet live. As Jacob revived when he saw the wagons, and as Paul thanked God and took courage when he saw the brethren at Appii Forum, so we rejoiced, especially to see Homan, whom we never much expected to see. Those around us were moved like the people of Bethlehem at the coming of Naomi. These things I hope we all consider as blessings which call aloud for very thankful acknowledgment to God.

"A kind Providence has placed you in stations of responsibility; and in respect to ability and success in your various employments, it may be said of you as of the tribes of Israel, when the Lord brought them out of Egypt, there is not one feeble person among you."

To his three absent Sons.

"PLAINFIELD, Dec. 30, 1835.

"MY DEAR SONS AND DAUGHTERS—Yesterday about half-past eleven your mother died. But it seemed

more like quiet sleep than death. A fortnight ago to-day she suddenly became speechless and helpless. Martha and I laid her on the bed. Dr. Shaw came very soon, and said it was a shock of paralysis. He visited her daily, and Mrs. Arnold Streeter and Mrs. Salem Streeter kindly assisted day and night in the care of her till she died. She had her reason almost or quite till the last.

“She appeared to descend the valley of the shadow of death without fear. *I never heard her express any fear of death.* When about fifteen years of age, she was among a large circle of sisters, brothers, and cousins, gay and sprightly. At this age she became thoughtful, and after about a year found peace. It was her lot to sit, for a considerable part of her youth, under preaching which excluded the distinguishing doctrines of the gospel; but the Spirit of the Lord taught her to trust in mere sovereign grace. I think, from her subsequent life, that this divine work upon her mind was very powerful. She was generally serious, sometimes cheerful, never vain.

“There were many things in her life highly worthy of imitation. She followed the counsel of Paul to Titus: ‘In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity.’ She was blessed with skill to speak ‘a word in season’ to every one with whom she was conversant. Very many were favored with her pious counsel, especially her sons and daughter. She was neat, and all her things were so in their place that

she had to spend no time to find what she wished to use.

“She was kind to the poor. Solomon, in describing ‘a virtuous woman,’ Proverbs 31, describes *her*. That good old religion remains the same. It is ever new. ‘She stretched out her hand to the needy.’ Her table, spread forty thousand times, while it bore every mark of economy, always supplied the wants of those around it. ‘She looked well to the ways of her household, and ate not the bread of idleness. Her children,’ who, in great measure through her pious care as an instrument in Christ’s hand, are what they are, ‘arise up and call her blessed; her husband also, and he praiseth her.’

“Her body was conveyed to the meeting-house the day after her death, and the Rev. Mr. Jennings preached an appropriate discourse from Job 7 : 9, 10. I hope her sympathizing daughters will avoid her defects and imitate her amiable virtues.

“My sons and daughters, as you loved your mother, and esteemed her company, will you not, by obedient faith in Christ, seek a part and lot with her in heaven ?

“Your affectionate father,

“MOSES HALLOCK.”

A few days later he writes to his daughter in Smyrna, “The death of my companion calls aloud on me to be also ready. We were nearly of the same age, almost seventy-six. I believe no day passed, especially in later years, in which she did not make to me some serious observations concerning Christian duties.

Her mind seemed inclined to holy devotion. If *I* do not repent and believe and serve the Lord, I shall be more guilty, and consequently miserable, than if I had never seen her."

He wrote for her tombstone the simple testimony, "She sat at Jesus' feet and heard his word."*

To his Children in New York.

"PLAINFIELD, January 22, 1836.

"MY VERY DEAR SONS AND DAUGHTERS—In writing to your brother Homan's wife in Smyrna, I called her my *pilgrim daughter*, a term which comports well with my present feelings. May we all, by a holy walk with God, profess ourselves to be 'strangers and pilgrims on the earth.'

"I concluded, when your mother was sick, that if she should live it would be for the best, and if she should die it would be for the best. We ought always to put such confidence in God as to know, when an event takes place, that it is best it should be so. I do not feel very lonesome. The loss of my valuable, companionable companion is not half the trouble to me that my own state is. I need the power of religion more than company, or any earthly good.

"With love and gratitude, your father,

"MOSES HALLOCK."

* Margaret Allen was born at Chilmark, Martha's Vineyard, March 22, 1760. Her father was Robert Allen, her mother Desire Norton. She was a descendant of the worthy and pious Rev. William Homes, and a niece of Rev. Zechariah Mayhew, the last of the five venerable missionaries of that name to the Indians, who married her father's sister.

To a Son in New York.

“PLAINFIELD, April 22, 1836.

“What can we spend a few thoughts upon more profitably, than on *Christ as the head of the true church*. He is the centre of their views, affections, and hopes. This is true of each individual of this holy kingdom. Each member of this spiritual family looks to Christ. Enoch and Seth and Noah, with all their believing cotemporaries; all the patriarchs, prophets, and apostles, with their pious cotemporaries; and all true Christians who have lived since the days of Christ, or who shall live—all true Christians collected from the fallen race—all are looking, or will look to Jesus. All the members of this kingdom have some saving acquaintance with their King; and it is the joy of their hearts that he will reign for ever. They will look to Christ as the desire of their souls, and most cordially rejoice in his government, saying, ‘To Him be glory and *dominion* for ever and ever.’

“What could we wish to the sinner better than that he should become a member of this kingdom? What could you and her mother wish for little H—— J—— more than that she should become a subject of this happy, everlasting kingdom? O that myself, my children, and grandchildren may become subjects of this holy King of peace.”

To his Son G——, in New York.

“PLAINFIELD, July 2, 1836.

“MY VERY DEAR SON—Your letter has afforded me peculiar satisfaction. I rejoice that your mind is

not 'corrupted from the simplicity that is in Christ.' It is pleasant to hear you say, 'I have no hope but in him.' May you and E—— and myself, all bound to an eternal state, ever clearly see that Christ has most just claims to the supreme affections of our hearts. Surely to withhold them from him wrongs both ourselves and him. If you are not in the way of life, you know in what the difficulty lies: not in ignorance of the truth, but in want of love to it.

"You speak of your case and E——'s as singularly alike, and say, 'The prospect now is, that, gazing as it were upon heaven's brightness, and charmed with its glory, purity, and blessedness, we shall yet fail of that transformation of spirit which will fit us to be partakers of it—that holiness without which no man shall see the Lord.' If I now knew that you and E—— would fail of the grace of life, it seems to me I should almost die. It would be more grievous a thousand-fold than the death of your mother. But if you are indeed charmed with heaven's glory, purity, and blessedness, is not this love of holiness? is not this the result of the transformation of the Spirit? But it is better to be a Christian and think you are not, though this is bad, than to think you are and be deceived. How wonderful would be the display of grace, if your parents, and their children and grandchildren, should all be saved.

"What you say of your children is perfectly consonant to my feelings—'We have no ambition for them equal to that of seeing them take some humble

part in aiding the triumphs of Christ's kingdom.' Surely this is what true benevolence would wish, rather than that they should reign as princes in the earth."

This son continued many years in the state here described. At length, having fixed his residence in a destitute part of a New England city, he felt the necessity of erecting a church there in which the gospel might be faithfully proclaimed; and in the midst of his efforts and gifts and anxiety for the spiritual welfare of others, under the prayerful labors of the servant of Christ elected as pastor, seventeen years after his father's death, he was led publicly to join himself to the people of God.

INSCRIPTION ON HIS TOMBSTONE IN PLAINFIELD.

"The Rev. MOSES HALLOCK: born in Brookhaven, Long Island, Feb. 16, 1760; reared by godly parents in Goshen, Mass.; graduated at Yale College, 1788; ordained and installed first pastor of the church in Plainfield, July 11, 1792; ministered to a confiding and united people forty-five years; died July 17, 1837, aged 77. At seventy, he requested a colleague, having received to the church three hundred and fifty-eight members. He had instructed three hundred and four pupils, of whom fifty became ministers, seven missionaries. A man of patriarchal simplicity, integrity, sincerity, kindness; without an enemy. He loved, studied, preached, exemplified the Bible, and gloried in the Cross."

BRIEF SKETCH
OF
THE HALLOCK ANCESTRY
IN THE UNITED STATES:

PREPARED FOR
THE MEMOIR OF JEREMIAH AND MOSES HALLOCK.
1863-1865.

PETER HALLOCK, the ancestor of those of the name in this country, was one of thirteen pilgrim fathers, including Rev. John Youngs, who came over from England in 1640 and landed at New Haven.* There, October 21, 1640, Rev. Mr. Youngs "gathered his church anew" under the auspices of Rev. John Davenport minister, and Theophilus Eaton governor of the New Haven colony, which was planted but two years earlier, April 18, 1638, under a branching oak—a virtual theocracy, taking the Bible as their code of laws, ecclesiastical and civil. [See Trumbull's History of Conn.] In the same autumn Rev. Mr. Youngs and his church took up their abode in Southold then comprising the whole north-eastern branch of Long Island, landing at the harbor of what is now Southold village, on the Peconic bay, where, as a church or town, they retained their connection with the New Haven colony till 1662, and with Connecticut till 1674. Rev. Mr. Youngs here continued his ministry thirty-two years, and died February 24, 1672, aged 74, as by his tombstone. The twelve men who with members of their families constituted his church were William Wells, Esq., Barnabas Horton, and John Conklin, (whose graves are near that of their pastor,) Peter Hallock, John Tuthill, Richard Terry, Thomas Mapes, Matthias Corwin, Robert Akerly, Jacob Corey, Isaac Arnold, and John Budd, the first white settlers in that part of the island.

Peter Hallock's great-great-granddaughter Elizabeth Hallock, born 1732, who died at Old Aquebogue February 12, 1831, aged 98,

* Rev. John Youngs and Joan his wife, "of St. Margaret's, Suffolk," were in 1634 "forbidden passage" "from Yarmouth" for Salem, Mass. [Mass. Histor. Coll., vol. 1, p. 101.] He was soon after settled at Hingham, in Norfolk the adjoining county, 100 miles north-east of London.

wife of Silas Corwin, gave to her granddaughters Mrs. James Hallock now of Quogue and Mrs. Rev. James T. Hamlin of Mattituck, Mr. Jonathan G. Horton, and others now living, the following facts, which are confirmed by multiplied records and memorials: That Peter Hallock was the first of the thirteen who fearlessly stepped on shore among the Indians at Southold, that part of the village being still called "Hallock's Neck," and the beach extending from it "Hallock's beach," of which beach Mr. Horton (who lives in the first frame house erected at Southold by his ancestor Barnabas Horton,) is one of the joint owners; that Peter Hallock purchased from the Indians the tract since called Oyster Ponds, now Orient, the eastern end of this branch of the island, (see Thompson's History of Long Island;) that he then returned to England for his wife, who when he married her was a widow and had a son by her former husband Mr. Howell; that he promised her that, if she now accompanied him, her son should share with his in his property; that on coming back he found the Indians had resold what is now Orient; that he then purchased about ten miles west of Southold village a farm extending from Long Island Sound on the north to Peconic bay on the south, (three miles,) on which he settled in Aquebogue about two miles west of Mattituck village and creek, all these places being then in Southold township.

His original homestead on Long Island and that of his wife's son Howell were on adjacent lots, and are still occupied (1865) by their respective descendants, Benjamin Laurens Hallock and Sylvester Howell. On the south part of the purchase are the farms of Col. Micah W. and Dea. Ezra Hallock, great grandsons of Zerubabel Hallock who was a great-grandson of Peter. Numerous other families of Hallocks, most of them prosperous farmers, reside on or near this purchase by Peter Hallock, but of the burial place of either himself, or his only son William or his grandsons Thomas and Peter, who inherited the same premises, they have no knowledge.

WILLIAM HALLOCK, who died September 28, 1684, son of Peter Hallock, made a will, which is preserved in the ancient records both of Suffolk county at Riverhead and of New York city. It is dated, "Southold (township,) February 10, 1682," and was proved October 21, 1684: "I commit my soul into the hands of Jesus Christ my gracious Redeemer, and my body to the earth by decent burial, in assured hope of the resurrection at the last day." He gives his property to his wife Margaret, his four sons, *Thomas, Peter, William, and John*, and his five daughters, Margaret, Martha, Sarah, Elizabeth, and Abigail. "The land where I now dwell at Aquebogue" (near Mattituck) and the lane dividing it, he wills to Thomas and

Peter, giving Thomas the western half "except the swamp lot" near his house; and giving Peter the eastern half with "the swamp lot" and his dwelling. To his son William he gives lands in or near Southold village, and to his son John land in Wading River. The will implies that his son John had married into and joined the Society of Friends, and has the proviso that if any one of his sons "shall apostatize from the Protestant doctrine and faith" as then held by "the Church of England," or shall "wilfully and of set purpose contemn and neglect the public worship of God suitable to the Protestant doctrine and faith," then what is here willed to him is to pass over to "the next lawful heir that shall steadfastly profess and own the said doctrine and faith."

The Documentary History of the state of New York, in a list of those taxed in the township of Southold in 1675, gives but two of the name of Hallock, William taxed £361, and John £82; and in 1683 three of the name of Hallock, William £236, John £80, and Thomas £81; Richard Howell, who lived on the lot adjoining the original homestead of Peter Hallock, being taxed in 1675, £77; in 1683, £98. In the same History a list of the total inhabitants of Southold township in 1698, including men, women, and children, in all 881, gives 254 persons bearing the names of twelve of the above thirteen original settlers. Among these are Margaret Hallock, widow; and in three distinct groups the families of William's three sons first above-named, viz. 1. *Thomas* Hallock, with Hope, Thomas, Kingsland, Ichabod, Zerubabel born 1696, Anna, Patience, and Richard; 2. *Peter* Hallock, with Eliza, Bethiah, Abigail, Peter junior, William, and Noah born 1696; 3. *William* Hallock, with Mary, William junior, Prudence, Zebulon, and Mary junior. *John*, William's other and probably eldest son, having removed to Brookhaven, all the Hallocks in Southold township in 1698 were, as above, twenty-three, and all of them evidently members or descendants of the family of William Hallock who died 1684. In the records of several of the earlier wills the signature is Halliock.

The following facts as to the family and earlier descendants of *each of these four sons of William Hallock* have been chiefly obtained from the reliable source of *wills and deeds* preserved in certified records. It is regretted that this brief sketch could not include the female, perhaps the better if not the larger half of the Hallock ancestry. William Hallock who died 1784 had five daughters. His son John and grandson John had ten daughters who married into the families of Powell, Underhill, Willets, Willis, and Hunt. Peter born 1694 had nine daughters. Edward born 1717 had nine who all had families.

I. THOMAS HALLOCK'S DESCENDANTS.

No will or deed of Thomas Hallock, grandson of Peter of 1640, has been found, nor any record of his sons Kingsland and Richard, named as above in the census of 1698. *Ichabod*, son of Thomas, wills 1759 to his son Thomas who probably was the father of Thomas of New Providence, N. J., who died 1822 aged about 60, and whose son Smith Hallock was father of Jeremiah R. Hallock of Newark, N. J.

ZERUBABEL HALLOCK son of Thomas, who has a large posterity near the original homestead, died April 8, 1761 aged 65, and his wife Esther 1773 aged 78, as by their gravestones in Mattituck. He wills, 1761, lands to sons *Zerubabel 2d*, *James*, *Joseph*; £400 to *Benjamin*, student, who died 1765 aged 24; £100 to grandson *William* (then aged 11,) to be paid him at 21, and £10 to grandson *Zechariah*. Zerubabel's sons *John* aged 20, and *William* aged 24, were drowned 1749, William's son William being born 1750, after his father's death, and having no brother. These facts are confirmed by Mrs. Esther Hallock Reeve now 84, daughter of Zechariah.

ZERUBABEL 2D, died March 31 1800 aged 78, had seven sons: *Zerubabel 3d*, *Richard*, *Zechariah*, *John*, *Daniel*, *Caleb*, *Ezra*. *Zerubabel 3d*, died 1804 aged 59, had three sons: *Zerubabel* died 1803 aged 34; *Jacob* father of Dr. Lewis of New York and *Horace* of Detroit; and *Rupert* father of *David B.*, and *Zerubabel*, Baltimore. *Richard* had two sons: *Richard* father of *Nathan Tuthill*; and *Benjamin* father of *Benjamin Laurens*, *Jared*, *Jacob A.*, *Samuel*, and *Charles R.* *Zechariah* died 1820 aged 71, had three sons: *Zechariah 2d* born 1776 father of *Herman* and *Zechariah 3d*; *John* father of *Franklin*, *Isaiah*, *Wells*, *Caleb*; *Bethuel* born 1790 father of *Bethuel E.*, *Edwin*, *Joel*, *John K.* *Dea. John*, Ridgebury in Minisink, now Wawayanda, Orange co. N. Y., died 1842 aged near 90; his son *Hon. John* was judge and member of Congress, father of *Dr. De Witt Clinton*, Minisink. *Daniel* had four sons: *Daniel*, Wayne co. N. Y. father of *Livingston*, *Corydon*, and *Lewis*; *Dr. Elisha*; *Col. Micah W.* father of *Dr. David H.*, Southampton, *Daniel B.* and *Moses S.* of Brooklyn, *Elijah* and *Elisha*; *Dea. Ezra* father of *George W.*, *Ezra Y.* of Dallas, Polk Co. Oregon, and *Rev. Joseph N.* *Caleb*, Bridgewater, Oneida Co. N. Y. died 1830, had two sons: *Caleb jun.* and *Phineas* father of *Norman* and *Daniel*. *Caleb jun.* had five sons: *Zadok H.*, *John*, and *De Witt*, at Almont, Lapeer Co. Mich.; *Thomas R.* at Strawberry Point, Clayton Co. Iowa, father of *Herbert T.* and three sons who died in the army; and *James C.* who died in Orleans Co. N. Y. Feb. 1859, aged 46, father of *Washington Irving* and *Dayton*. *Ezra* father of *William* of Jamesport.

JAMES, died Mattituck 1775 aged 44, wills to five sons: *James*, *Jeremiah*, *Benjamin*, *William*, *Thomas*. *James*, Esq. died March 5 1852 aged 90, had three sons: Benjamin Goldsmith; Charles merchant in New York father of James; and George in Fowler, Ohio. *Dea. Jeremiah*, Cayuga, N. Y. died June 10, 1854 aged 83; had sons William J.; and George B. father of William R. and George F. *Benjamin* died 1794 aged 21. *William* settled at Washtenau, Michigan, father of Franklin of Cazenovia, Nelson and James. *Thomas*, Smithtown Branch, born July 11, 1768, died Jan. 7, 1854, father of James.

JOSEPH, Hog Neck opposite Southold, had sons *Benjamin* father of Benjamin Hubbard who had sons Joseph A., Newark, and Edward H., Randall's Island; *William* state of New York; *Joseph* father of George; and *Isaac* father of Benjamin S., Brooklyn.

WILLIAM son of Zerubabel 1st, drowned 1749 aged 24, had one son, William, born after his father's death. This William born 1750, grandson of Zerubabel, died Riverhead, Sept. 1824 aged 74, buried in Upper Aquebogue, had seven sons: *William*, died January 1824 aged 50, father of James of Greenpoint, Nicholas of Upper Aquebogue, Caleb; *David* father of Jesse at Hermitage; *Peter* father of Harvey, and Benjamin of New York; *James* of New York died 1832 father of James H. teacher, Sanford, and John; *Sylvanus* of New York, born July 21, 1784, had seven sons: Aaron, Edward, Sylvanus of Chicago, Samuel M., John H., Lieut. Alfred, North Orange, N. J., and David F.; *Noah* of Riverhead, father of Terry, Daniel, George W., John, Charles; *Gurdon* died young.

II. PETER HALLOCK'S DESCENDANTS.

No will or deed of Peter Hallock, grandson of Peter of 1640, has been found. Sons by a record of his grandson William born 1730, *Peter jun.*, William who died young at sea, and *Noah* born 1696.

PETER HALLOCK JUN., homestead near Mattituck, wills, 1753, to sons *Major Peter* and *William* and nine daughters, one of them Mrs. Elizabeth H. Corwin as above. He died August 1756 aged 62; his second wife Mary 1761 aged 67, and their youngest daughter Azubah 1754 aged 9, as by their gravestones in Mattituck.

MAJOR PETER HALLOCK on the old homestead, married a daughter of Joseph Mapes Sept. 1750, died May 13, 1791, as by his gravestone in Mattituck, had five sons: Peter and James who had no children, *Joseph*, *Frederick*, and *Dea. Jabez*. *Joseph* fell as commander of an armed vessel in the war of the Revolution by the last shot before the attacking force surrendered.

Frederick born at the old homestead April 11, 1759, died at

Quogue L. I. June 22, 1853, aged 94, had five sons: *James, Frederick 2d, Peter, Harvey, and Benjamin F.* *James* born at the old homestead Jan. 15, 1787, settled at Quogue, father of James S. Y., William S. O., and Harvey F. C.; *Frederick 2d* father of Capt. Frederick M. of Franklinville, Nathan B. of Flanders, Harvey of Bridgehampton, John D. of Quogue, and Capt. Franklin B. who fell in the U. S. army aged 33; *Peter* died May 11, 1859, aged 60, father of Peter R., Atlanticville; *Harvey* died at 23; and *Benjamin Franklin*.

Dea. Jabez (who wrote his name Halleck) born at the old homestead March 13, 1761, moved 1799 to Westernville, Oneida co., N. Y., died Sept. 17, 1863, in his 103d year, had sons *Joseph, Jabez, and Barnabas Wines* who died Aug. 31, 1859 aged 52, the two last having no surviving son. *Joseph Esq.* was a lieutenant in the war of 1812, a magistrate for thirty years, married a daughter of Henry Wager, Esq., and died June 22, 1857 aged 72. He was the father of Henry Wager Halleck, LL. D., born Jan. 16, 1814, "General-in-chief of the whole land forces of the United States," (1863,) whose military and civil services, at West Point, in the Mexican war, in drafting the constitution of California, and in our present civil struggle, as well as the valuable military and legal works he has issued, are before the public. He married a grand-daughter of the patriot Alexander Hamilton. His brother Andrew J., born Sept. 5, 1830, was one of his staff. *Joseph Esq.* had also sons *Jabez* died California 1849 aged 28; *Joseph*, Minneapolis, Minn.; and *William Wines* and *Peter*, Westernville.

WILLIAM, brother of Major Peter and father of Mary Hallock Bernard of Brooklyn, died at Old Aquebogue 1794 aged 53, had three sons: *William, Benjamin, Samuel.* *William* died Aug. 16, 1806 aged 36. *Benjamin* settled at Middle Island, had sons *Benjamin B.* of New York; *Daniel B.* and *Thomas J.* of Patchogue; *John* of Mastic; *Samuel* of Middle Island; *Stratford Y.* of Yaphank; *Isaac D.* of Bellport. *Samuel* whose son *William* of Mattituck is father of Lieut. *Charles C.* of Brooklyn, and *John W.* of Riverhead.

NOAH HALLOCK born 1696, settled at Blue Point in Rocky Point near Old Man's now Mount Sinai, opposite New Haven, died 1773 aged 77 as by his gravestone, had three sons: *Noah, William, Josiah.*

Noah born 1728 had five sons: *Rev. Noah, Hendrickson, Peter, Thomas, and Dea. Philip.* *Rev. Noah*, pastor at Mount Sinai, died 1818 aged 60, father of *Daniel Miner, Esq.* *Hendrickson* had sons *Hendrick* father of *Hendrickson*, and *Herman* who died Oct. 28, 1863. *Peter* died young. *Thomas* of Smithtown had two sons: *Thomas* father of Capt. *Thomas G.*, *Rev. Luther C.*, *Ephraim* of Setauket, and *Henry H.*; and *Noah* who had five sons: *Arden M.*

of Greenpoint; Peter father of Elvin B., George C., and Edgar M.; Daniel Miner father of Alanson and Leonard M.; Nathaniel; Conckling. *Dea. Philip* father of Philip and James.

William^c died, Goshen, Mass., Oct. 21, 1815, aged 85, had two sons: *Jeremiah* and *Moses*. *Rev. Jeremiah* 40 years pastor in Canton, Conn. died 1826 aged 68, had sons: Hon. Jer. Humphrey, judge in Ohio, and William Homan father of Jeremiah S. and William. *Rev. Moses*, 45 years pastor in Plainfield, Mass., died 1837 aged 77, had four sons: Rev. William A., 40 years Sec. Am. Tract Soc., born June 2, 1794; Leavitt father of Rev. William A. and Leavitt H.; Gerard of New Haven father of William Homes and Charles; and Homan father of Moses, Homan B., Gerard J., Samuel and William A.

Josiah born 1732 had sons *Josiah* father of George, James, and Amos; and *Jonathan* father of Jesse and Samuel father of Sylvester.

III. WILLIAM HALLOCK'S DESCENDANTS.

The will of William Hallock, Southold (village,) grandson of Peter of 1740, made 1728, proved 1736, bequeaths lands received from his father William to two sons *Zebulon* and *Peter*, but he evidently had a third son *Joshua* who settled on "Hallock's" now "Old Neck" in Moriches. William Hallock now 78, who lived near Moriches with his father Jonathan son of Zebulon as below, states that his father always spoke of David son of Joshua as his first cousin, and of their fathers Zebulon and Joshua as brothers and sons of William of Southold, and that Peter had no children. No record is found of William jun., named in the census of 1698.

* The evidence is unquestionable of the religious character of most of the earlier ancestry. It appears in the will of William who died 1684. *Dea. Jabez* when 100 years old read "one book, his large print Bible," and traced his conversion to the influence of a pious ancestry. Of Noah born 1696, his son William says: "He seemed to have great understanding of the Scriptures, and talked much of the latter-day glory. He and his wife were strict observers of the Sabbath. When there was no preaching, he often held social worship in his own house. He has left this one word, given me after I had mounted my horse to spend the day with friends, and which I should be glad to have transmitted to the latest generation: 'MY SON, REMEMBER THERE IS A LONG ETERNITY.'" This William (father of Jeremiah and Moses) moved from Rocky Point to "Fire-Place," (Southhaven,) in Brookhaven, half a mile south of "Carman's," at the "old dock" near the entrance of the river into the great South bay of the island. Here investing most of his property in a coasting vessel, he went out in her, when she was run into by the British ship "Snow," and sunk; his life being saved by springing aboard the ship. This disaster occasioned his removal to Goshen, Mass. His married daughters were Mrs. Alpheus Parse, Mrs. Dan Case, Mrs. Stephen Hosford, Mrs. Rev. Joel Chapin, Mrs. Daniel Perkins, and Mrs. Rev. Josiah Hayden, who died at Haydenville, Mass., Sept. 11, 1862, aged 93. mother of Hon. Joel Hayden.

I. ZEBULON HALLOCK lived near Southold village and had sons *John*, *Zebulon 2d*, *Israel*, *Jonathan*, and three, *William*, *Nathan* and *Samuel* who had no children, *Jonathan* being the youngest of seven sons. [*Nathan* Hallock died 1756 just after his marriage. In 1763 *Mary* Hallock wills to son *Samuel*.]

JOHN, at Cutchogue, died aged 84, had two sons *John 2d* and *Luther*. *John 2d* had three sons: *John S.* father of *John S. Jun.*; *William*; and *Erastus* of Cutchogue, father of *Silas* of Mattituck and *Samuel P.* of Brooklyn. *Luther* had sons *Luther* and *Alanson*.

ZEBULON 2D, born 1727, settled in Minisink now Greenville Orange co. N. Y. died 1814 aged 87, had four sons: *Zebulon 3d*, *Henry*, *Thomas W.*, and *Joseph*. *Zebulon 3d*, died Greenville 1825 aged 58, was father of *Zebulon 4th* who died aged 22 and father and son were laid in one grave; of *Daniel Booth Hallock*, Waverly, N. Y., and of *Ruth* mother of *Rev. Hallock Armstrong* of Monroeton, Pa. *Henry*, born 1770, settled in Oneida co. N. Y. *Thomas W.*, Lumberland, Sullivan co. born Dec. 31, 1781, father of *Jesse* of Greenville, *William*, *Hosea*, *Andrew J.*, *Joseph*, *Thomas V.*, *Daniel V.*, and *Oliver*. *Joseph*, Greenville, died 1822 aged 38, father of *Henry*; *Wells*, near South Eaton, Wyoming co., Pa.; *Zebulon* and *Daniel*.

ISRAEL, died at Ridgebury in Minisink now Wawayanda, Orange co. N. Y. aged 90, had seven sons: *William*, *Richard*, *Nathan*, *Israel 2d*, *Samuel*, *Elisha*, *Parker*.

William, at Worcester, Otsego co. N. Y., died 1821 aged 65, had eight sons: *William*, died 1862 aged 78, father of *Joseph P. Esq.* and *Wm. H.* of Greenville, Greene co.; *Levi G.*, and *James M.* of Durham; *Daniel*, Maryland, Otsego co., father of *Rev. William M.* of Summit, Schoharie co.; *Stephen*, father of *Alpheus*, *William*, *Stephen*, *Nicholas*, and *Robert*; *Linus* died in New York, father of *William* of Harrisburg, Pa., *Daniel L.* of New York, and *John C.*; *Dea. Richard* father of *Nathan*; *Benton*, Greenville, Greene co. father of *Lucius Edgar*, Springfield, Mass., and *Lewis Benton*, Durham; *Samuel*, Crawford co. Pa.; and *David*, Unadilla, N. Y., father of *Thomas* and *Charles*.

Richard, son of *Israel*, died in Greenville, Orange co. 1828 aged 70, father of *Luther* who died 1860 aged 75; *Eli* and *Calvin*, Luzerne Co. Pa.; *Zebulon*, judge, Pope co. Ill.; and *Parker* and *Richard* of Greenville. *Nathan* settled west of Rochester N. Y., had sons *Dennis*, *Olam*, *Hoadley*, *Israel*, and *James*.

Israel 2d died Dec. 10, 1847, aged 80, had six sons: *Joseph*, *Nathan*, *Dr. Harvey*, *Gabriel*, *Oliver B.*, and *Dr. Wm. A.* *Joseph*, died Farm Ridge, Lasalle co. Ill. Dec. 10, 1847, aged 80, had two sons: *Henry* father of *David*, *Andrew*, *James* and *Willic*; and *Wells* of

South Eaton, Wyoming co. Pa. who died Jan. 1865 aged 50, father of Martin, Horace, Benj. F., Austin, and John L. *Nathan* was father of James B. P. M. Middletown, Orange co. and Harvey of Wisconsin. *Dr. Harvey* of Newton N. J. father of Israel L. *Gabriel*, Mount Hope Orange co. father of Alfred and John. *Oliver B.* Michigan. *Dr. William A.* Pittsburgh, Pa. father of William E. and Harvey T.

Samuel near Rome N. Y. father of Parker manufacturer, Harding P. M. Hampton, N. Y., and Hosea. *Elisha*, Luzerne co. Pa. died Nov. 10, 1844 aged 76, whose son Ira, Orange P. O. Luzerne co., born Sept. 23, 1797 is father of Elisha W. and Nathan Parker. *Parker* died 1848 Norwich, Chenango co. N. Y.

JONATHAN, son of Zebulon, elder in the church now Manorsville, L. I., who died about 1824 aged 86, lived near Manorsville at Cherry Valley, where are the graves of himself and his sons Reeves and Jonathan, and where his son William aged 78 now lives. He had four sons: *Reeves*, Canoe Place, died Oct. 9, 1859 aged 92 father of Jonah of Speonk and Luther; *Jonathan* of Speonk father of Zebulon who died aged 58; *William*, born April 25, 1786, father of Lewis Parker; and *Lewis* lost at sea.

II. JOSHUA, son of William who died 1736, owned and lived on "Hallock's Neck" of 500 acres, now "Old Neck," in Moriches, had three sons: *David* of Moriches, and *Jonathan* and *Joshua* who moved with their father to Sugar Loaf, Orange co. N. Y.

David of Moriches, born 1743, died April 22, 1812, aged 69, and his son John, born April 2, 1803, is father of David Hallock P. M. Bridgehampton, and James, Charles, Edmund F., Nicoll T., and Mrs. Adelaide Hallock Van Houten of Moriches.

Dea. Jonathan Hallock settled in Chester (valley) then Monroe, Orange co. N. Y., was deacon and elder in Chester till his death March 16, 1816, aged 66, and had six sons: *Joshua* who died in the war of 1812; *Jonathan* died about 1833; *John D.* born 1790, settled at East Bethany near Batavia, N. Y.; *Augustus Van Courtlandt*, Climax Prairie, Mich., born 1793, father of Thomas J.; *William J.* born 1798, Haverstraw, N. Y. father of John of Warwick and Martin; and *James J. Esq.* at Sugar Loaf, Orange co. who died 1854 aged 59, father of Elbert, Daniel, William, P. M. at Sugar Loaf, James, George at Churchville, Monroe co. N. Y. and John captain in U. S. army.

Joshua, son of Joshua of Moriches, settled at Sugar Loaf, Orange co. N. Y., and moved to Romulus, Seneca co. where, in 1805, he deeded lands to four sons, *David*, *Joshua jun.*, *Jonathan*, and *Caleb*. *David*, died Greenwood, Steuben co. July 10, 1846 aged over 70, had sons Simpson, Samuel, Ira, Jerome, and Oliver. *Joshua jun.*

had sons Nathaniel, Joel, Oliver, Jesse, Caleb. Oliver died July 26, 1863 aged 63, father of Halsey P. of Romulus, and Lewis. *Jonathan*, died Tyrone, Steuben co. March 5, 1845 aged 58, had sons Lewis, Charles, Silas, Abel, Benjamin, Edwin, Eli, George, and Joel. *Caleb* settled in Aurora, Erie co. N. Y.

IV. JOHN HALLOCK'S DESCENDANTS.

The Westbury Monthly Meeting of Friends record the death of John Hallock, grandson of Peter of 1640, and that of his wife Abigail at Setauket in Brookhaven in 1737, "both very ancient and in unity with Friends." Deeds at Riverhead name four of his sons, *John second*, *Peter*, *Benjamin*, and *William*, who all settled near him in Setauket, as did also his son *Jonathan* whose children and William's are known to have been cousins. A deed in 1715 from William to his son William is now held by their descendant Edmund P. Hallock. The neat dwellings of John Hallock *first* and *second* still remain (1863) in Setauket, where they were a committee on a Friends' Monthly Meeting held for more than a century, but now discontinued.

I. JOHN HALLOCK SECOND, Friends' preacher, by his will 1765, aged near 86, had three sons, *John third*, *Edward*, *Samuel*.

John third, North Castle, Westchester co. died 1757 aged 47, wills to sons *John*, James, *Daniel*, Samuel. *John fourth*, of Somers, had sons *John*, preacher, who died 1850, and *Robert*. *John fifth* had sons John, (the sixth eldest son John in succession,) James C. New York, Allen C. Evansville, Ind., Richard B. Princeton, Ind., Aaron B. Centreville, Ill., father of William Penn, Mt. Carmel, Ill.

Robert, of Somers, had six sons: James father of Halsted; Jesse, of Katonah, Westchester co.; John, of Yorktown, father of Henry and Edmund; Robert R. father of Elbert of New York and William S.; Edmund, of Somers; Aaron, of Yorktown, father of John R. and Oscar.

Daniel, son of John third, died at Monroe, Orange co., 1830, had six sons: *Jonathan*, *Daniel*, *Samuel*, *Martin*, *Richard*, and *Josiah II*. *Jonathan*, Stroudsburg, Pa. was father of William L., James, Samuel, and John. *Daniel* was father of Jesse R. of Brooklyn, who has sons Nathaniel P., Daniel W., and William W. *Samuel* was father of Robert L. and Samuel, Wisconsin. *Martin*, died Highland Mills, Orange co. N. Y. April 13, 1847 aged 65, had six sons: Allen C. father of James, Edward and Henry; Thomas B. father of William H., Alanson, Thomas and Obed; Charles father of Martin L., John and Herbert; James M. who has no son; William B. of Caroline, Tompkins co. N. Y. father of James H., Arthur and William J.;

and John, of Ithaca N. Y. father of John H. and William M. *Richard* was father of Daniel Esq. of Cincinnati. *Josiah II.* father of Stephen, Daniel and Ebenezer B.

Edward Hallock, Friends' Preacher, born April 8, 1717, son of John second, settled about 1762 in Marlborough now Milton, Ulster co., eight miles above Newburgh, died Nov. 1809 aged 92, had two sons, *Edward jun.* and *James*, and nine married daughters, most of whom had large families and lived to a great age, five having met in Milton when over eighty. *Edward jun.*, died at Milton July 1850 aged 96, had four sons: Edward and Jonas who had no children; Silas; and Epenetus of Constantia N. Y., father of David, Victor, and Edward.

James, preacher, died April 1820 aged 58, had six sons: *Nicholas*, *Townsend*, *Nehemiah*, *William*, *Edward*, and *Nathaniel*. *Nicholas* was father of Dr. Robert T. of New York, James and Nehemiah of Utica, and Samuel T., Riceville, Pa. *William's* sons James, John, and William settled in Mendon, N. Y. *Edward* was father of Valentine H. and Nicholas of Queens, L. I., and Isaac S. of Milton. *Nathaniel* father of Thomas B. of New York. To Nathaniel his grandfather Edward gave many of the above facts, tracing all the Hallocks he knew of to one ancestor. At Milton lie the bodies of three grandsons of James: Capt. Nathaniel Hallock Mann, Edward Hallock Ketcham, and John T. Ketcham, who bravely fell in 1863 and 1864 at Front Royal, Richmond and Gettysburg.

Samuel who purchased 1,000 acres adjoining his brother Edward. wills, 1783, to sons Elijah, John, Foster, James, and daughter Sarah Y. of New York. Foster's sons were Alexander father of Henry and Joseph of Catskill; and George of Milton.

II. PETER HALLOCK, son of John first, born Setauket L. I. 1689, moved to "Nine Partners" Dutchess co. now Washington Hollow and vicinity near Poughkeepsie about 1750, died July 20, 1772 aged 83, had six sons, *Peter jun.*, *Moses*, *Thomas*, *Joshua*, *John*, *Zebulon*.

PETER HALLOCK JUNIOR's daughter Anna married Richard Keese original proprietor of Keeseville, N. Y., and a family record of Anderson Keese obtained by this Peter's great-grandson Isaac Hallock Allen of New York, shows that he had four sons, *Isaac*, *Israel*, *Peter third*, and *Joshua*. *Isaac* was born in Brookhaven, 1753, was several years at Nine Partners and in Nantucket, and died at Hyde Park, N. Y. 1850, aged 97. His wife was an esteemed Friends' preacher, and their son Israel was father of the poet Barnabas Hallock of Brooklyn. *Israel*, brother of Isaac, settled at Guilford, Conn., and was father of the poet Fitz Greene Halleck of New York.

Peter third, who married Mary sister of Richard Keese, and died in Peru near Keeseville 1846 aged 82, had sons *Joshua*, *John Keese*, *Isaac*, *George*, and *Joseph A.* *Joshua* was father of Peter at Peru, and Fitz Greene at Keeseville; *Rev. John Keese Hallock*, Jefferson, Portage co. Ohio, of the Erie Conference, father of Elisha Arnold of Fayette, Iowa; *Isaac W.* of Conneautville, Pa.; and *John Keese jun. Esq.* *Isaac*, judge, Oakfield, Iowa, father of Richard army surgeon at St. Louis, Addison Esq., *Isaac*, and *Melinna*. *George Esq.* of Peru, N. Y., father of *George P.*, and *Charles H.* *Rev. Joseph Addison* at Palatine, Cook co., Ill. father of Addison.

Joshua, son of Peter junior, died Bath, Steuben co., N. Y. 1854, aged 84, father of John who died at Lockport 1837, Benjamin in Missouri. *Isaac* at Olean, N. Y., and *George W.*, banker at Bath.

MOSES, son of Peter first, had five sons: *Isaiah*, *Peter*, *Obadiah*, and *Edward* and *Isaac* who had no sons. *Isaiah* settled in Westerlo, Albany co. N. Y. had five sons: *Isaac*, *Amos*, *Stephen*, *Moses*, and *Reuben*. *Isaac* was father of Murray at Dormansville P. O. in Westerlo, of James at Deposit, Delaware co., and of Edward at Medway in New Baltimore, Greene co., *Amos* in Queensbury, Washington co.; *Stephen* in Westerlo; *Moses* and *Reuben* at the west.

Peter, son of Moses, settled in Westerlo, had five sons, *Morris* of Coxsackie father of Mrs. Mary Jane Houghtaling; *William*; *John* in Berne, Albany co. father of *William* and *Josiah*; *Peter jun.* of Coxsackie; and *Doughty*.

Obadiah settled in Medway in New Baltimore, Greene co. N. Y., had two sons, *Joshua* father of *Obadiah S.* and *Morris C.*; and *Isaiah* father of *James*, *Edward* and *Lester*.

THOMAS, son of Peter first, Washington Hollow, died about 1806 aged about 70, (as stated by his granddaughter Mrs. Maria Williamson of Poughkeepsie,) had three sons, *Thomas jun.*, *Amos*, and *Arthur*. *Thomas jun.* settled and died in Coeyman's Patent, N. Y. *Arthur*, sheriff at Athens, Greene co. N. Y. had sons *Thomas* and *Smith*.

Amos, died at Washington Hollow 1813, aged 60, had one son *James Cooley Hallock*, who died 1849 aged 67, was some time in Elizabethtown, Canada; in 1832 was an officer in the U. S. Army at Fort Armstrong, Rock Island, and went up the Mississippi in the first steamer that reached St. Paul. His only son *Rev. John Clark Hallock*, settled in 1838 at Davenport, Iowa, and died near Mount Vernon, Iowa, Oct. 7, 1861, aged 51. He had six sons: *William S. Hallock Esq.* St. Louis, Mo.; *Samuel W.*; *Henry S.*; *Emmet G.*; *John C. jun.* and *Charles* of Mount Vernon, Iowa, the first three of whom bravely fought and suffered in our contest for the national life.

JOSHUA, son of Peter first, died July 24, 1804 aged 63, had two sons: *George* and *Peter*. *George*, born 1776 died Jan. 26, 1862 aged 85, had four sons: *James II.*, Washington, Dutchess co. father of Lewis E., Hibernia P. O. Dutchess co., Alfred, George P., Jersey City, and Egbert F.; *Joshua G.*, Montgomery, Orange co. born 1803 father of William H.; *Thomas W.*, Coles co. Ill. father of George and James; and *William II.* *Peter*, son of Joshua, settled in Wyoming, Luzerne co. Pa. about 1806, died about 1829 father of Israel, James, and Peter.

JOHN, son of Peter first, was father of *Peter* and *Zebulon*. *Peter* settled in West N. Y. *Zebulon*, died at Medway, Greene co. Aug. 29, 1853 aged 71, had two sons: Joseph Zebulon of Medway father of Stephen P. David, Andrew, Leander W. and Charlie D.; and Rev. Leander of Milton, Rock co. Wis.

ZEBULON, son of Peter first, was father of Thomas who died in Medway, April 23, 1841 aged 78, and had two sons: Matthew father of Stephen, Edwin and Daniel B.; and Ezra of Saratoga co. N. Y.

III. BENJAMIN, son of John first, had two sons: *Benjamin jun.*, and *Stephen*. BENJAMIN jun. born Setauket, Sept. 13, 1729; was married Aug. 7, 1755 to Phebe Prindle of the Congregational connection in Sherman, Conn. who died 1831 aged 91; settled near Gaylordsville in New Milford, Conn., and died Nov. 18, 1796 aged 67, having eight sons: *William*, *Daniel*, *Benjamin*, *Jesse*, *Benajah*, *Luke*, *Joseph Denton*, *Amos*. *William* died 1842 aged 86 father of William of Palmyra, Portage co, Ohio; Benjamin; Jehiel of Franklin, N. Y.; Russell. *William* of Palmyra, died 1847 aged 64 had six sons: William R. of Rootstown, Portage co. father of Gibbs, Joel C., Irving W., Elijah S.; Miron, of Bryan, Williams co. Ohio; Elijah S. of Milton, Mahoning co. Ohio; Homes W.; Orange W.; and Russell C. of Newton, Trumbull co. Ohio. *Daniel*, died 1810 aged 52, had five sons: William; Benjamin, died Oneonta, Otsego co. N. Y., father of David L. of Westbury, Cayuga co. N. Y., and John of Plymouth, Pa.; David, died Rochester, N. Y. 1860, aged 67, had two sons, Erasmus D. father of Edward D., and Edwin R. father of Charles W.; Daniel, of Kent, Conn.; Jesse, of Warren, Conn. *Benjamin* died 1837 aged 77 father of Daniel, Deerfield, Tioga co. Pa.; Adolphus; Ervin, Stillwater, N. Y.; Almon died Gaylordsville, Aug. 29, 1864 aged 60; Charles, Farm Ridge, Ill. *Jesse* died Jan. 13, 1837 aged 73 father of Jesse H. and of Moses G., Farm Ridge, Ill. *Benajah*, Cattaraugus co. N. Y. died 1837 aged 72 father of Powell, Illinois, and Abel, Oakfield, Mich. *Luke*, Kent, Conn. died 1843 aged 69 father of Gerardus; Curtis, Litchfield, Conn.; Elmore and Raphael, Kent, Conn. *Joseph Denton* died 1863 aged 84 father of Nel-

son; Homer; Harvey; John, La Grange, Dutchess co., N. Y. *Amos* died 1856 aged 74 father of Amos, Washington, Conn.

STEPHEN, son of Benjamin first, married a Chamberlin in Richmond, Mass., in 1792 purchased the present residence of his relative Rufus Stevens Esq., in Richmond Vt. on the Onion river, between mounts Mansfield and Camel's Hump, and died Oct. 31, 1802 aged 66, as by his gravestone. He had six sons: *Stephen jun.*, *Content Chamberlin*, *Joseph*, *John*, *Isaac*, *Amos*, all of whom settled and had families in Richmond Vt. *Stephen jun.*, father of Denton, Anson, Stephen third, Benajah, Heman and Samuel, died at Sandusky Plains, Ohio. *Content C.* father of Chamberlin and Rufus, died in Western New York. *Joseph*, father of Rev. Edward Joseph of Castleton Vt. and Philander of Madrid St. Lawrence co. N. Y., died in Madrid 1834 aged 62. *John*, father of Theron, Calvin, Rufus, and Abraham, died in Western New York. *Isaac*, father of Ansel, Isaac jun., Joseph, and Stephen, died in Middlesex, Vt. *Amos*, father of Harmon, Almond, and Alfred of Grand Blanc, Genesee co. Mich.

IV. JONATHAN, son of John first, wills, 1768, to sons Jonathan, Gershom, and Daniel; and Jonathan 2d, 1794, wills to his sons Jonathan, and David father of Jonas.

V. WILLIAM, Brookhaven (Stony Brook near Setauket) son of John first, died 1765, wills to his wife Dinah, sons *Jesse*, *William*, *Richard* born 1724, *David*, and four daughters.

Jesse, born about 1715, in 1762 took certificate to "The Purchase" (Harrison) monthly meeting, Westchester county, and in 1765 purchased lands in Greenwich, Conn. (Horse Neck,) and the same year married Phebe Burling of East Chester. In 1777 he purchased at what is now Hallock's Mills P. O. in Yorktown between Peekskill and Somers, his house still remaining, where he died, will proved Feb. 20, 1790. His two daughters Mary and Sarah married Robert Underhill owner of Croton Point, and Amos Dickinson. His only son Jesse jun., born in Greenwich 1770, died in Somers near the mills, 1853, aged 83, and had six sons: Reuben of New York, William, Jesse, Wright, James B. who all settled in the vicinity of the mills, and Edmund P. of Peckskill; Jane, one of his five daughters, married David Hallock of Somers.

William, born about 1722, lived many years in Stony Brook, but was in Greenwich during most of the Revolutionary war, in which he suffered much in the command of picket-boats on the Sound, and died about 1782. His wife was Sarah Saxton of Huntington L. I., of the Episcopal connection, whose sister Harriet married Zephaniah Platt whose sons surveyed and settled Plattsburg, N. Y. After Mr.

Hallock's death she lived with her youngest daughter Anne (Mrs. Lodowick Hackstaff) in Sing Sing and New York, and was buried in St. Paul's churchyard Broadway, 1806, aged 83. Mrs. Hackstaff died in Brooklyn Aug. 1841, aged 74. Elizabeth, the eldest of William's twelve children, born Sept. 16, 1750, died 1846 aged 96, was mother of Hallock Bromley father of Isaac W. R. Bromley, Esq. of New York. Three of William's five sons were *George* an enterprising ship-builder in Stony Brook, and father of Joseph, George 2d, Benjamin, Charles D., Erasmus, and Nathaniel; *William, jun.*, five years a volunteer in the war of the Revolution and one year prisoner in the old Sugar-house, New York, father of Zephaniah and Israel of Derby and Wm. W. of Brooklyn, ship-builders; and *Zephaniah Platt* Hallock who died in New York 1831 aged 66, father of Charles S., New York; of Charlotte W. of Tarrytown; and grandfather of John Youngs Hallock merchant in San Francisco.

Richard, born May 13, 1724, married Sarah Ludlam born July 10, 1737, moved from Stony Brook to "Hallock's Mills" about 1784, purchased of his brother Jesse half the mills and land adjacent, and died Feb. 12, 1821, aged 97. Of his three sons and eight daughters, *Henry*, born Nov. 11, 1755, died Aug. 6, 1824, was father of Charles trustee of Methodist church Stony Brook; of William, Norwalk, Conn. who died Oct. 1860 aged 84, father of William W.; of Henry 2d born April 12, 1784; of Richard of Port Jefferson born Feb. 18, 1800, and of Mrs. Sarah H. Hulse of Brooklyn born Oct. 27, 1790. *Richard 2d*, born July 17, 1770, died Aug. 17, 1853, owned the mills, and had six sons: Henry, Stephen, David of Somers, Isaac, George and Joseph T. at the mills. Richard first's daughter Susanna married Benj. Hodgden of Fairfield, Conn. and moved to Ohio; and his daughters Dinah and Deborah married David Hallock son of Jonathan of Setauket, and George Davis of Stony Brook.

David was with his brothers in Greenwich and at the mills and settled at Ferrisburgh, Vt.: sons Richard of Collins, Erie co. N. Y. and Edward and Isaac who settled in Peru, near Keeseville, N. Y.

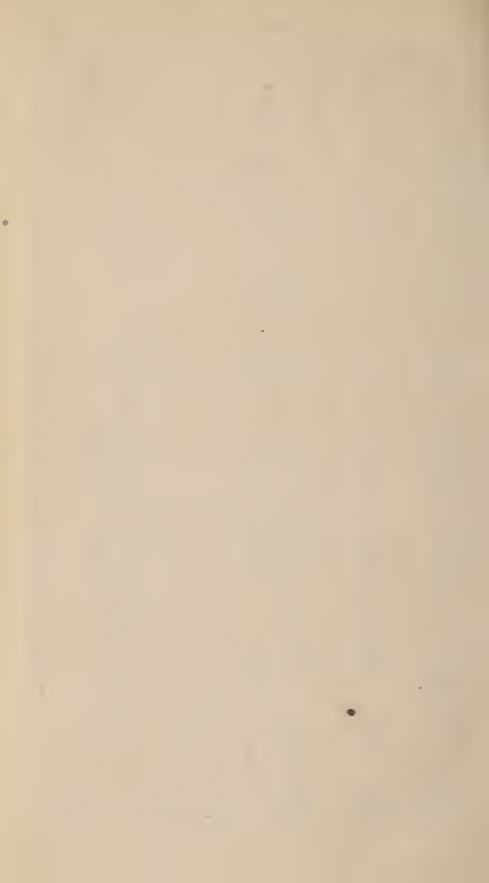
WILLIAM A. HALLOCK,*

Senior Sec. Amer. Tract Society

Tract House, 150 Nassau-street, New York, August, 1865.

* Having had the acquaintance of most of those whose testimony is here given, examined most of the wills deeds and documents, visited the principal localities ancient residences and graves, and carefully weighed the evidence in every case, I regard the main statements above as unquestionably reliable. Wm. A. H., b. 1794, son of Rev. Moses Hallock.







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